



THE FABLES OF ESOP IN ENGLISH:

With all his life and fortune, how he was subtil, wise, and berne in Greece, not farre from Troy the great, in a towne named Amonco, he was of all other men most deformed and euill shapen: for hee had a great head, a large visage, long lawes, sharpe eyes, a short necke, crooke-backed, great belly, great legs, large feete. And yet that which was worse, he was dumb and could not speake. But notwithstanding this, he had a singular wit, and was very ingenious and subtil in cauillations, and pleasant in wordes, after he came to his speech.

Wherunto is added the Fables of *Anicet*:
and also the Fables of *Alfonce*, with the
Fables of Poge the Florentine, very
pleasant to reade.

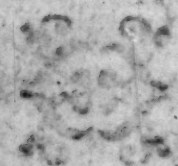


L O N D O N
Printed for Thomas Adams dwelling in
Paules Church-yard at the signe
of the white lion,
1596

THE FABLES OF ESOP IN ENGLISH:

With the life and fortune, how he was sub-
 dued, and how he was killed. As also the
 names of the several Kings, Princes, and
 Nobles, to whom they were applied: And
 the manner of the several Fables, how they
 were invented, and how they were used.
 The first Fable is of the Eagle and the
 Lamb. The second is of the Wolf and the
 Lamb. The third is of the Fox and the
 Grapes. The fourth is of the Lion and
 the Mouse. The fifth is of the Ant and
 the Grasshopper. The sixth is of the
 Crow and the Pitcher. The seventh is
 of the Tortoise and the Hare. The eighth
 is of the Two Dogs. The ninth is of the
 Two Kites. The tenth is of the Two
 Frogs. The eleventh is of the Two
 Fishes. The twelfth is of the Two
 Birds. The thirteenth is of the Two
 Bees. The fourteenth is of the Two
 Ants. The fifteenth is of the Two
 Flies. The sixteenth is of the Two
 Butterflies. The seventeenth is of the
 Two Moths. The eighteenth is of the
 Two Spiders. The nineteenth is of the
 Two Crickets. The twentieth is of the
 Two Frogs. The twenty-first is of the
 Two Fishes. The twenty-second is of
 the Two Birds. The twenty-third is of
 the Two Bees. The twenty-fourth is of
 the Two Ants. The twenty-fifth is of
 the Two Flies. The twenty-sixth is of
 the Two Butterflies. The twenty-seventh
 is of the Two Moths. The twenty-eighth
 is of the Two Spiders. The twenty-ninth
 is of the Two Crickets. The thirtieth is
 of the Two Frogs. The thirty-first is of
 the Two Fishes. The thirty-second is of
 the Two Birds. The thirty-third is of
 the Two Bees. The thirty-fourth is of
 the Two Ants. The thirty-fifth is of
 the Two Flies. The thirty-sixth is of
 the Two Butterflies. The thirty-seventh
 is of the Two Moths. The thirty-eighth
 is of the Two Spiders. The thirty-ninth
 is of the Two Crickets. The fortieth is
 of the Two Frogs. The forty-first is of
 the Two Fishes. The forty-second is of
 the Two Birds. The forty-third is of
 the Two Bees. The forty-fourth is of
 the Two Ants. The forty-fifth is of
 the Two Flies. The forty-sixth is of
 the Two Butterflies. The forty-seventh
 is of the Two Moths. The forty-eighth
 is of the Two Spiders. The forty-ninth
 is of the Two Crickets. The fiftieth is
 of the Two Frogs. The fifty-first is of
 the Two Fishes. The fifty-second is of
 the Two Birds. The fifty-third is of
 the Two Bees. The fifty-fourth is of
 the Two Ants. The fifty-fifth is of
 the Two Flies. The fifty-sixth is of
 the Two Butterflies. The fifty-seventh
 is of the Two Moths. The fifty-eighth
 is of the Two Spiders. The fifty-ninth
 is of the Two Crickets. The sixtieth is
 of the Two Frogs. The sixty-first is of
 the Two Fishes. The sixty-second is of
 the Two Birds. The sixty-third is of
 the Two Bees. The sixty-fourth is of
 the Two Ants. The sixty-fifth is of
 the Two Flies. The sixty-sixth is of
 the Two Butterflies. The sixty-seventh
 is of the Two Moths. The sixty-eighth
 is of the Two Spiders. The sixty-ninth
 is of the Two Crickets. The seventieth is
 of the Two Frogs. The seventy-first is of
 the Two Fishes. The seventy-second is of
 the Two Birds. The seventy-third is of
 the Two Bees. The seventy-fourth is of
 the Two Ants. The seventy-fifth is of
 the Two Flies. The seventy-sixth is of
 the Two Butterflies. The seventy-seventh
 is of the Two Moths. The seventy-eighth
 is of the Two Spiders. The seventy-ninth
 is of the Two Crickets. The eightieth is
 of the Two Frogs. The eighty-first is of
 the Two Fishes. The eighty-second is of
 the Two Birds. The eighty-third is of
 the Two Bees. The eighty-fourth is of
 the Two Ants. The eighty-fifth is of
 the Two Flies. The eighty-sixth is of
 the Two Butterflies. The eighty-seventh
 is of the Two Moths. The eighty-eighth
 is of the Two Spiders. The eighty-ninth
 is of the Two Crickets. The ninetieth is
 of the Two Frogs. The ninety-first is of
 the Two Fishes. The ninety-second is of
 the Two Birds. The ninety-third is of
 the Two Bees. The ninety-fourth is of
 the Two Ants. The ninety-fifth is of
 the Two Flies. The ninety-sixth is of
 the Two Butterflies. The ninety-seventh
 is of the Two Moths. The ninety-eighth
 is of the Two Spiders. The ninety-ninth
 is of the Two Crickets. The hundredth is
 of the Two Frogs.

As also the names of the several Kings, Princes, and Nobles, to whom they were applied: And the manner of the several Fables, how they were invented, and how they were used.



Printed by Thomas Adams, at the Sign of the Gun, in St. Dunstons Church-yard, in the City of London.
 1702

The life of Esope.

THIS HISTORIE MAKETH

mention how Esope excused himselfe
before his Lord, for eating
of the Figges.

AND forasmuch as his Lord to whom Esope was bound, supposed that hee was not profitable, he sent him to labour in the fields, and to digg and delue in the earth. And on a day as his Lord walked in the fieldes one of his laborers gathered figs, and presented them to his lord saying, My Lord take these figges, as for the first fruit of the field. And the Lord receiued them ioyfully, and deliuered them to his seruant named Agatopus, charging him to keep them til he returned from his baine. And it hapned that Esope comming from his labor, demanded his dinner like as he was accustomed, and Agatopus which kept the figges eate of them, and saide to one of his fellowes, If I doubted not and feared my master, I would eate all these figges. And his fellow said, if thou wilt let me eate with thee, I shall find a craft that we shal haue neither blame ne harme therfore. And how may that be said Agatopus: to whō his fellow said, when my Lord shal come home, we wil say to him that Esop hath eaten them. And because he can not speake, he shall not excuse himselfe, and therefore hee shall be well beaten, and hereupon they went and eate the figges betweene them both, saying, this villaine shall be well beaten. And when the Lord came out of the baine, hee commanded Agatopus to bring

him the figges, and Agatopus said to him, sir, when Esope came from his labour from the field, hee found the seller open, and went in without reason, and hath eate all the figges. And when the Lorde heard this, he was much angrie, and saide: call to me Esope, to whom he said: thou counterfeit churle, how is this happened, that thou hast not bin afraid to eate my figs: whereof Esope was afraid, and beheld them that had accused him. And the lord commanded to dispoile him, and take off his clothes for to haue beaten him, but hee kneeled downe at his lords feet, & by signes (because he could not speake) prayed his Lord to giue him space to excuse him: and his Lord granted to him: And anone after hee tooke a vessell full of hote water, which was on the fire, and powred the hote water into a bason, and dranke thereof. And anon after, he put his finger in his mouth, and cast out al that was in his stomack, which was onely water: for that day he had tasted nothing but water: and he prayed that his accusers might semblably drinke of the water as he had done, and so they did, and helde their hand before their mouth because they would not vomite. But because the water was hot, and their stomacks resolved by the water, they vomited out the water, and also the figges together. And the Lord seeing that, saide to them, Why haue yee lied to mee against this Esope that can not speake: and then he commaunded to dispoile them, and beate them openly, saying: Whosoener doth or hath wrong of
other

The life of Esope.

3

other, shall be punished with the same pain that is due therefore. And these things seene and experimented, Esope returned to his labour. And as he laboured in the field, there came a Priest named Idi, which went toward the Citie and had lost his way. And he seeing Esope, praied him that he would shew him the right way to the Citie. And Esope receined him ioyfully, and made him to sit vnder a fig tree, and set before him bread, herbes, figges, and dates, and made signes to him to eate, and drew water of a pit, and gaue him to drinke. And when he had well eaten, he tooke him by the hand, and set him in the right way for to go to the Citie. After which things done, the priest lift up his hand to heauen, making his prayers to the gods for Esope, of whom he receiued so good refreshing.

How the Goddesses of hospitalitie gaue
speech of tongue to Esope, and
how he was sold.

Then Esope returned to his labour, and after when he had well laboured, for to eschew the greate heate of the sunne (after his blage) went into the shadow for to rest and sleepe vnder a tree. And when the goddesse of hospitalitie appeared to him, and gaue him sapience and habilitie: and also shee gaue to him the gift of speech, for to speake diuerse Fables and inuentions, as to him which was right deuout to hospitalitie. And after when Esope was a naked, he beganne to say

4 The life of Esope.

to himselfe, to haue not onely slept, and sweetly rested, but also I haue had a faire dreame, and without any impeachment, I spake, and all that I see I call by their proper names: as an horse, an oxe, an asse, a chariot, and to all other things; I can to euerie one giue his name. For I haue receaued suddenly the grace of this knowledge for the great pity that I haue had on them that lacke hospitalitie, for he that doth well, ought to haue good hope in god, that he shal haue good reward therefore, & therefore I shal not labour lesse then I did before. And thus when Esope began to labour, there came he that had the charge of the field, and the ouersight, & anon began to beate one of the laborers greenously, wherof Esope was greatly displeased, and said to him in this manner, why beatest thou him for nought: and euerie houre thou comcest and beatest vs without cause, thou slaiest vs and dost nought thy selfe. But I shal tel to my Lord all this matter like as thou shalt well knowe. And when the procurour heard him called by his owne name Zenas, he marvelled that Esope spake, & thought in himselfe, I shall go before to my Lord, to the end that this foule villain complaine not of me, and that my Lord depose not me from my procuration. And he tooke his mulet & rode vnto the City and came to his Lord, and said: my Lord I salute you right humbly. And the lord looked on him and said to him: why comcest thou so afraide and troubled? And Zenas said vnto him, that now in the fieldes is happened a thing monstrous,

The life of Esope.

Strons. What is that saide the lord: haue the trees brought forth the fruit before the time, or haue the beasts brought forth their fruit against nature? And Zenas answered him: nay my Lord, but this crooked churle, this counterfeited Esope thy seruant be-
 ginneth to speake clearly, well said the Lord, this is a thing that me seemeth a thing monstrous: yea forsooth said Zenas. Then said the lord, we see daily many men when they be angrie cannot speake, but when they be in peace, can well speake and proffer things. And then Zenas saide, my Lord, he can speake aboue all other, and hath said to mee things contumelious, blasphemous and vilainous, of thee, and all thy goodes. And then his Lord was angry and wroth toward him. And he said, go thou to the field, and what thou wilt do with him, do it, sel him, or giue him, or leese him, for I giue him to thee. And then Zenas tooke this gift by writing, and came into the field, and said to Esope: now thou art mine, and in my puissance, for my Lord hath giuen thee to mee, and becauie thou art a villaine and an euill churle I shall sell thee viterly. And then it fortun-
 ned, that a marchant that had bought seruants, came into the field to buy beastes for to beare ouer all his marchandise to Ephesus, the which met with Zenas, and he saluted him, and demaunded of him if hee had any beastes to sell. And Zenas answered, that for nothing hee shoulde finde no beastes to sell, but I haue a seruant which is not fayre, but he is of a good age, and demanded

6 The life of Esope.

of him if he would buy him. And the marchant
said he would first see him. And then Zenas called
Esope, and shewed him to the marchant, and when
the marchant sawe him so foule and deformed, hee
said in this manner: From whence is this villaine
come, and this trompet of Tragetenus? this is a
faire marchandise, for if he had not a voice, I would,
weene that hee were a bottell full of winde, yee be
well occupied to bring me hither, to shew me this
faire personage, I had supposed thou wouldest
haue sold to me a faire seruant, honest and pleasant.
And then the marchant returned on his way, and
Esope followed him, and saide to the marchant,
abide a little here: and the marchant saide, let mee
not villaine, for thou maist haue no profit of me:
for if I bought thee, I should bee called the mar-
chant of foolles and of vaine things. And then
Esope said to him, wherefore art thou then come
hither? and the marchant answered, to buy some
thing that is faire, and thou art foule, and loath-
some and counterfained for me, I haue nothing to
do with such marchandise. And then Esope saide,
if thou wilt buy me thou shalt leese nothing. And
the marchant demaunded wherein maist thou doe
me any profit? Then Esope said: Be there not in
thy house little children, ne in thy towne that
crie and runne, buy me and thou shalt doe wise-
ly, and shalt be their maister, for they shall dreade
and feare mee like a false visage. And then the
marchant smiled at these wordes of Esope, and
returne

returned to Zenas, asking him how hee woulde sell
that faire marchandise. Zenas saide vnto him, giue
me xxx. pound or three halfe pence for him, for I
wot well that no man will buy him, and then that
marchant payed for him as much as he well was
content, and then Elope went with his maister
into his countrey. And as he entred into the house,
he saw this children lying in the lap of their mother
then said Elope to the marchant, Now shalt thou
haue experience of that I haue promised, for sithen
these two little children haue seene me, they haue
beene still and asfearde. And then the marchant
laughing, bade him to enter, and he seeing the fel-
lowes faire and pleasant, saluted them, saying: I
salute you my faire fellowes. Now when they
saw Elope, they said all, we shall haue anone a
faire personage, what will our maister doe to
buy such a man, so soule and so deformed. And
their Lord answered, becau'e that I haue found
no beasts to helpe you, therefore I haue bought
this gallant to helpe you to beare your carriage,
and therefore depart among you the fardels for to
beare: and Elope saide to them, O good fellowes,
ye see well that I am least and feeblest, I praie
you to giue me the lightest burthen, and his fel-
lowes said to him: becau'e thou mayst beare no-
thing. To whom Elope saide, becau'e ye do all the
labour, it is not meete that I onely should be idle
and vnprofitable to my Lord.

How

The life of Esope.

How Esope demaunded the lighter burthen, but
to their seeming hee tooke the heauiest,
which was at last the lightest, and so
beguiled his fellowes.

Then his fellowes said to him thus, which wilt
thou beare? and Esope beholding all the bur-
thens, fardels, packes, and paniers, tooke a panier
ful of bread, for which two of the bearers were rea-
die for to haue borne, and said: now take mee this
panier here. And then they saide hee was the most
foole of the, bicause he might haue chosen the light-
est and tooke the heauiest. And so he tooke the pani-
er of bread, and went forth before all his fellowes:
which when his fellowes beheld and saue, they all
said that their maister had not lost his money, for he
was strong, and might beare yet an heauier bur-
then, and thus they mocked him, and alwaies Esope
was at the lodging before his fellowes. And when
they were arrived at their lodging, their Maister
made them to rest, and commanded Esope to bring
forth bread to eat, and so he tooke bread out of his
panier, that his panier was halfe empty. And when
they had well eaten, each of them tooke his bur-
then, and Esope bore lesse then hee did, and came
to his lodging before his fellowes, and at Supper
hee gaue them so much bread, that his panier was
all volde and emptye. And on the next day hee tooke
his pannier and went such a pace before his fel-
lowes that they knew him not, so that one de-
manded,

The life of Esope.

9

manded, who is he that goeth so far afoze vs: and another saide, it is the crooke-backed and counterfeite churle, which by his subtilty hath deceiued vs that beare the burthens not consumed by the way, but he hath auoided his burthen, and is more wily then we be. And when they came to Ephese, the marchant led his marchandize to the market, & also his three seruants to sell, which were named Gramaticus, Saltis, and Esop, and a marchant said to him, if thou wilt sell thy seruants at a reasonable price, there is a philosopher named Exantus, to whom much people goe to learne at a place called Somnon, leaue thy seruants thither, and the Philosopher will buie them: and the maister and owner of them did well aray Gramaticus and Saltis with new robes, and led them thither for to sell, but because Esope was so foule and loathsome, he was clad in canuas, and was set betweene the other two which were faire, pleasant, and well fauoured men, but all they that beheld Esope were abashed because of his deformitie saying: from whence commeth this fellow: and because that they so wondered on him, hee looked all ouerthwartly on them boldly.

Of the second sale of Esope.

AND when the market day came, Exantus the Philosopher departed out of his house, and went to and fro throughout the Market, and hee sawe these two yong men, and Esope standing betweene them, hee marvelled at the prudence of
the

the Marchant that had so sorted them, and he approached to one of them, and said to him in this manner, Of what countrey art thou: and he answered, I am of Capadoce. And Exantus demanded, saying: what canst thou do: And he answered I can do all thing thou wilt, which answer when Elope heard, he laughed, shewing his great teeth, & all the schollers that were there with Exantus beholding Elope so sore laughing shewing his great teeth, they thought they saw a monster and not a man, and said to their fellowes, this great whoreson hath great teeth. And some asked what they had seene, and they saide that hee sore laughed and shewed his teeth, and some saide hee laughed not, but that hee was a cold on his teeth. And one demanded wherefore he laughed, calling him gentle galland, and he said, what hast thou to do therewith knaue: go thy way: and that scholler departed all ashamed, following his maister. And then Exantus demanded the price of Saltis: and the Marchaunt saide he should pay for him a thousand pence, and Exantus esteeming the price ouer deate, returned to the other fellow, and saide to him, Of whence art thou: and hee said of Lydo, and Exantus asked of him: what canst thou do: and he said I can do all that thou weenest: when Elope heard those words, he laughed then more then hee did before. And thus when the schollers saw him laugh, they said: this fellow laugheth at all things. And Exantus demanded the price of Gramaticus, and the

The life of Esope.

II

the Marchant said 3. M. crownes, which Exantus thought too deare, & went his way. Then the schollers said to their maister, these seruants please thee not, yes said Exantus they please me well, but it is ordained in our city, that no seruant may be bought at so high a price, vppon a great paine. And one of the schollers said: seeing they that be faire can not be bought, buy him that is foule and so deformed, cruely he shall doe thee some seruice, and the price that he shall be solde for, wee our selues shall pay. And Exantus said to them, if I should buy this villaine that is foule and vncleane, my wife would not be well pleased, for shee is so curious, that shee may not suffer to be serued of such a counterfeited seruant. And the schollers saide, Master thou hast many things, of the which thy wife shall not gaine-say, ne meddle. And then Exantus said to them, let vs then demaund of him what he can do, lest for default of asking we should loose our money. And then hee turned him to Esope and saide: God saue thee young man. And Esope said vnto him in this manner, I pray thee greue mee not. Then Exantus said to Esope. I salute thee. And Esope said: so do I thee. And Exantus said, leaue these snokes, and answer to this that I shall demaund. And hee asked what art thou: and Esope answered, I am of flesh and bone. And Exantus said: I demaund not that, but where wast thou borne: And Esope saide, in the wombe of my mother. And Exantus saide: yet I aske not that
of

of thee: but I aske of thee, in what place thou were
 bozne. And Esope said: my mother neuer tolde nor
 assured me, whether she was deliuered of me in hir
 chamber or in her hall. And Exantus said: I pray
 thee tell me what thou canst do. Esope said, nothing.
 Exantus said: why canst thou doe nothing? Esope
 said, no. Wherefore said Exantus: Because my fel-
 lowes say that they will doe all things, then haue
 they left me nothing for to do. Then the schollers
 were much abashed, and had great maruell, saying:
 that he had answered by diuine wisdom. For there
 is none that may be found that can do all things, &
 therefore he laughed. And Exantus saide: I pray
 thee tell me if thou wilt that I buy thee. And Esope
 said, that is in thee, no man shall constraine thee
 thereto, neuerthelesse, if thou wilt buy mee, o-
 pen thy purse and tel thy mony, and make the bar-
 gain. Then the schollers sware by al the gods, this
 fellow exceedeth our maister. And Exantus said to
 him in this manner, If I buie thee, wilt thou not
 runne away? To whom Esope answered, if I will
 runne away, I counsell thee buy me not. And Ex-
 antus saide, thou saiest well, but thou arte ouer-
 loathsome and deformed. To whome Esope saide,
 men ought not onely to beholde the face of a man,
 but onely beholde the courage. And then Exantus
 demaunded of the marchant, What shall I pay
 for this Esope? And the marchant saide to him,
 thou arte a foolish marchant, to leaue these faire
 and goodly seruants, and wilt take him that can

doe nothing, take one of these two, and let this asse go: and Exantus said, I require thee to tel me what I shal pay. And the marchant said threescore pence, and the schollers tolde out money to the marchant, and thus by this bargain Esope was seruant to Exantus. And when the banquers receiued the money for the sale of Esope, they demanded curiously who were the buier and seller. And then Exantus and the marchant compounded and accorded betweene them that he had not beene sold for so much money. And then Esope saide to the banquers, this is hee that hath bought me, and this is he that hath solde me, which thing they will deny, wherefore I affirm and say that I am free. Then the bankers laughed at his cauillation, and went and recened the pyle of Exantus, forasmuch as he had bought Esope.

How Exantus brought Esope home
to his wife.

Then when euerie man was departed, Esope followed Exantus home to his house, and when hee came before his house, hee saide to Esope; abide here awhile before the gate, vntill I goe in for to praise thee to my Ladie and Mistresse my wife, Well saide Esope, and then Exantus entred into his house, and said to his wife, Dame pee shall no more haue cause to bee at debate with mee, for pee haue desired mee long for to get you a faire seruant, wherefore now I haue bought one that is
so

so wise, and so pleasant, that thou neuer sawest one fairer. And when two of the Ladies seruants heard him say so, weening that it had bin truth, they began to strue together, and the one began to say to the other, My Lord hath brought for me a faire husband, & the other said, This might haue I dreamed that I was married, and thus his seruants spake. His wife said, my Lord, where is the faire fellow that ye praise so much? I pray you let me see him, and Exan us said, he is before the Gate. And his wife said, I pray you bring him in, and thus as the young women had debated for him, one of them thought in herself, I shall see him first, and if I may, hee shall be my husband, and so shee issued out of the house, and said, where is this faire young man that I desire to see? and then Elope said to her: what demaundest thou? I am he. And when she saw Elope, shee was abashed, and said vnto him, art thou the faire Peacocke? where is thy taile? and Elope saide to her againe, if thou haue neede of a taile thou shalt not faile of one. And then as hee would haue gone in, the seruant saide to him, come not here, for all that shall see thee will runne away. And after shee went in and tolde her fellow what hee was: and when shee came out and sawe him so deformed, shee saide, beware thou knaue that thou touch me not, and when Elope entred into the house, anon hee was presented to the Lady, and when the Lady sawe him, anon shee turned

The life of Esope.

15

turned to Exantus, and said: for a servant thou hast brought a monster, throw him out, and Exantus saide to her, my wife, thou oughtest to be glad, and ioyous, bicause I haue brought to thee so faire & so good a servant: and she said to Exantus: I wot well thou louest me not, for thou desirest to haue another wife: and because thou durst not tel it me, thou hast brought me this foule great knaue to the intent that I go fro thee: I will no longer abide, because thou knowest wel that I may not suffer him, and therefore deliuer me my dowry, and I shall go my way. And then Exantus said to Esope, when we were on the way thou spakest largely, & now thou saiest nothing, and Esope said to him, because thy wife is so malicious put her in prison. Exantus saide to him: Hold thy peace, thou shalt be beate: seest thou not that I loue her more then my selfe? Then saide Esope, I pray thee that thou loue her wel, & she said: wherefore not? Esope smote his foote on the pavement, and cried with a lowd voice, saying: Marke, this philosopher Exantus is overcome of a woman. Esope turned him to his lady, and saide to her: O Dame I pray thee take not my words at the worst. Thou wouldest haue a servant that were yong, wel formed, well arraped, strong and rich, to serue thee at thy dinner, and beare thee to thy bed, that can rub and claw thy feete, and not such a foule and so deformed a servant as I am: for if thou hadst such a one, thou wouldest set naught by thy husband: and therfore Erupus the philosopher had his mouth

of God, which neuer lieth, Hee saide that there was many perils and torments on the sea, & other great riuers. And also pouerty is a hard thing and difficult to be borne. And also there be many other great dangers and troubles infinite : but there is no worse danger nor perill, then is a false woman. And therefore madam I pray thee, that thou take no more a faire seruant nor pleasant for to serue thee, to the intent that thou dishonor not thy lord and husband; and than he saide to Elope; Auoide thou villaine, which art not onely deformed of thy bodie, but also of thy words : but I will go my way. Then said Exantus to Elope thou seest not how thou hast angered my wife, see thou please her, and Elope saide: it is not a little thing to please the ire of a woman, but it is a great thing. Exantus saide to Elope, speake no more, for I haue bought thee to make peace, and not to make debate and strife.

How Exantus brought Elope into a garden.
EXantus bad Elope take a pannier, and follow him into the garden. And Exantus saide to the gardiner, giue vs of thine herbes, and the gardiner cut of the herbes, and deliuered to Elope, and he tooke them, and Exantus payed for them, and when they would haue gone, the gardiner saide to Exantus : Master, I pray thee that thou wilt aske me a question; well saide Exantus aske what thou wilt, and the gardiner demanded of him saying : Master, what is the cause that the herbes that

that he not labored grow faster and sooner then they that be curiously labored: And this question answered Exantus, that they came by some prouidence by which the things were brought forth. And when Esope heard this answere, he began to laugh. And Exantus said to him, thou villaine laughest thou mee to scorne: and Esope said: I mocke thee not, but him that hath learned thee thy philosophy, what solution hast thou made: what is that, that cometh of diuine prouidence: A child of the kitchen will make as good an answere. And then Exantus said to Esope, make thou then a better solution. And Esope answered to him, if thou command me I shall gladly. And Exantus said to him, it appertaineth not to him that iudgeth things of difficultie, to iudge rude things and rustical, but I haue a seruant here which shall informe and giue thee solution of thy question and if thou wilt pray him. And the Gardiner answered: can this villaine paliard that is so greatly deformed answer to this question: Then the gardiner saide to Esope, hast thou knowledge of such things: And Esope saide, yea certainly more then al the men of the world. For thou demandest wherefore the herbes that bee not laboured grow sooner then they that be sown and laboured. And Esope saide: take heere to mine answere. For as a woman that hath beene a widow, and hath had children by her first husband that is dead, and after was married to another man, which hath had children of another wife before, and to the children

children of his first husband she is mother, and to the other children she is but stepmother. Thus there is a difference betweene her owne children and that other womans. For her children she hath nourished peaceably, and the other children in anger and in wrath. So in this manner it is of the earth, for shee is mother of the herbes that grow without labour, and is but stepmother to the herbes that grow by labour and force. And then the gardiner said, thou hast eased me of great paine and studie, and therfore I pray thee take of the herbes that be in my garden, at al times, and as often as thou wilt.

How Esope did beare the present.

On a time when the scollers had him in the auditory with Exantus, one of the schollers dressed pretious meates for the supper of Exantus, and other: and when they were at supper, Exantus tooke of the best meates and put them in a platter, and said to Esope: go beare this to her that I loue best. And Esope thought in himselfe, now is it time to auenge me best on my maistres. And when hee came home into the hall, he saide, vnto his maistres: Madam, beware that yee eate not of this meate. And his Lady said, I wot well alway that thou art a great foole. Esope said to her, Exantus hath not commanded me to giue it to thee, but to her that loueth him best. Then Esope presented the platter to a little hound which was alway in the house, saying to the hound, my Lord hath sene

to thee this meate which is so precious. And then the wife of Exantus went to her chamber, & began to weepe, and Esope returned to Exantus, & he asked him how his loue fared, and he said, right well, and al the meate that I haue set before her she hath eaten it. And Exantus said, what said she? and hee said: My Lord she saith nothing, but she desireth to see thee. When they had wel eaten & drunken, one asked when mortall men shal haue most to do: Esope said, that shal be at the day of iudgement. The scholars hearing this, said: this villain is full of answers and another said, why goeth the sheepe to his death following his maister and saith not one word, and when the swine is brought to be slaine he doth both crie and bray? And Esope answered to them, and said: because it is accustomed to milke and sheare sheep, and weeneth that he shal be milked or shorne, and therefore feareth not to follow or come. But because the swine is not accustomed to bee milked or shorne, but to be letten bloud, and lose his life, therefore he dreads when he is taken. And al the scholars said it is troth. Loe, this man is wise and hath said well. And each man arose, and went home to his house. Thus when Exantus was returned home to his house, hee entred into his chamber, and found his wife sore weeping, and hee saide to her: my sweete loue, how is it with you? and kissed her, and she turned her backe to him, and saide: let mee alone, I haue not to doe with thee, I will go out of thy house, thou louest better thy hound then

me, to whom thou hast sent thy precious meate. And because he knew nothing thereof, hee demanded, what meate hath Esope brought to thee? And she said, none at all. Exantus said, I am not drunke, I haue sent to thee by Esope a platter full of precious meate, & she saide: not to me, but to thy hound. Then he called Esop, & demanded of him, to whom hast thou giuen this meate I deliuered to thee? and he said to hir that loueth thee most, like as thou commandedst mee. And Exantus said to his wife: vnderstandest thou not what he saith? I vnderstand him well, saide she: but he gaue to me nothing, but gaue it to thy hound. Then Exantus turned to Esope and said to him: thou great villaine to whom hast thou borne the meate I deliuered to thee? And Esope answered, to her that loueth thee best. And Exantus demanded who was she? And Esope called the little hound, and saide: this is she, for the loue of thy wife is right naught, for if shee be a little angrie, incontinent shee reproveth thee, and speaketh violently to thee that louest her, and will say, I will goe fro thee, and leaue thy house. And if this hound goe fro thee, call her againe, and she cometh anon making to thee cheare: and therefore thou oughtest to say to thy wife, and not to her that loueth thee best. Then Exantus said to his wife, thou seest this fellow is a rayler and inuencer of words, and therefore haue patience, for I shall finde cause to auenge thee and beate him. And shee saide doe what thou wilt, for I shall neuer haue
more

more to do with him, and after take thy hound, for I go my way, and without saying farewell, she went home to her friends. And Exantus was angry and sorrowfull for her departing. And Esope saide to him, Now seest thou wel that thy wife that is gone loueth thee not, but this little hound abideth still by thee. Exantus all heauie for his wiues departing, prayed her to returne, but it auailed not: for the more a woman is prayed the more is she obstinate, and will do the contrarie.

How Esope made his Lady to come home againe.

AND because Exantus was angrie for the departing of his wife, Esope said to him, Master be not angry, for without praying I shall make her returne, and come againe vnbidden. So that she shall be more louely, meeke, and obedient to your commandements, then euer she was before. And then Esope went to the market, and bought capons and many other poleine, and as he bare them passing by the house where his maistres was, it happened that one of the seruants of the house came out. And Esope demanded of him, Haue yee sent nothing to the wedding of my Lord? To what wedding said the seruant? Unto the wedding of Exantus said Esope: for to morrow hee shall wed a wife. And anon the seruant went into the house, and saide to Exantus wife: Madame there be newe tidings. What be they said she? Exantus shall haue a wife

and be married, and forthwith incontinent he departed and came home to the house of Exantus crying: Now know I well the troth, and wherefore thou madest this great villain to anger me, because thou wouldest take another wife, but I shall keepe thee well thereto, for as long as I live shall neuer woman come here Exantus be thou sure. Then was Exantus glad and ioyfull for to haue againe his wife, and gaue Esop great thanks.

How Exantus sent Esop to the market to buy the best meate that he could get, and how he bought nothing but tongues.

AND a little while after, Exantus bade his schollers to dinner with him, and sayde vnto Esop, goe anone to the Market, and buy vs of the best meate thou canst finde. And Esop went to the market and thought in himselfe, now shall I shew that I am no foole, but wise. And when Esop came to the market, he bought the tongues of Swine and of Oren, and dight them with vinegar, and set them on the Table: and the schollers saide to Exantus, Thy dinner is full of philosophie. And Exantus saide to Esop, bring vs our meate, and Esop brought no tongs arayed in another manner, that is to wit, with garlick and onions. Then saide the schollers, these tongues be wel drest, for one differeth from an other: and Exantus bade Esop bring other meate, and Esop brought yet forth tongues. Then were the schollers angrie and

and said: wilt thou alwayes giue vs tongues: and Exantus all angrie in this courage said to Esope, what other meate hast thou ordained for vs: and Esope said none other, and Exantus said to Esope, a great headed bilaine, saide I not to thee that thou shouldst buy of the best meate that thou couldest finde: so haue I said Esope: and thanked be God that here is a Philosopher, for I would fain know of the philosopher what is better then a tong, for certainly al art, all doctrine, and all philosophy, be notified by the tong, without which could be no ioy or company among men, for by it the lawes are declared, by it the good receiue praise, the euill rebukes, the sorrowfull comfort, the foolish instruction, the wise mans knowledge, and finally the greatest part of the life of mortall men is in the tong, and thus there is nothing better then the tong, nor nothing more sweete nor better of saour, nor more profitable to men. Then said the schallers, thou dost wrong to be angry, for Esope saith right well. And after all these words they arose from the table, and on the morrowe after, Exantus excusing himselfe in their course fare, desired them to come againe to supper, and they should haue other fare. And Exantus saide to Esope in the presence of them that were there, goe to the market and buy the worst meate that thou canst finde, for all my friends shall suppe here with me. Now Esope without troubling of himselfe, went into the butcherp and bought againe tongs, and dight them as he did before, and when they

they came to supper, he serued them with tongs as he did before. And the schollers saide, he we come againe to tongs: and because the schollers were not pleased, Exantus saide to Esope thou art a great headed villaine, saide I not to thee thou shouldst buy the worst meate that thou couldest find: so haue I done said Esope, what is worse or more venomous then an euil tongue: by the tong men be perished, by the tong they come into pouerty, by y tong cittyies are destroyed, by the tong commeth much harme. Then said one of them that sate at the table, Exantus, if thou set thy minde vpon this foole, hee shall bring thee out of thy wit, for hee sheweth well by his fashions that he is knauish, for like as hee is deformed of his bodie, so is he of his conditions. And Esope said to him, thou art a make-bate, for thou makest strife betwixt the maister and the seruant, and weneest thou to bee more curious then other: And Exantus for to finde cause to beate Esope said, ah great headed villaine, because thou callest the philosopher curious, go get me a man that careth for nothing, that is to say, one that is nothing curious nor diligent.

How Esope found out one that, cared for nothing.

Esope departed and went out of the place, beholding here and there, if hee could finde any man that was not curious nor cared for nothing. Hee went abroade and espied a great vil.

villaine sitting vpon a blocke wagging his legs and
whistling with his mouth, to whome Esope saide,
My Lord desireth thee to come and dine with him,
whiche anon arose without saying of any word, and
entered into the house with Esope, and not saying
God speede you, satte downe at the table. And Ex-
antus saide to Esope, what man is this: Esope
saide to him, a man that careth for nothing. Then
Exantus said vnto his wife secretly, to the intent
that wee may auenge vs on Esope and beate him
well, faire loue, do that I bid you. Then he said
a loude, dame, put water in a basen and wash this
pilgrims feete, for hee thought the villaine would
not haue suffered it, but to haue refused it for shame
and then should hee haue had cause to haue beaten
Esope. Then the Ladie tooke water and put it
in a basen, and beganne to wash the villaines feete.
And howbeit that shee was his Ladie: yet this vil-
laine thought, this Lord will do me some worship,
and suffered her to wash his feete without saying
any word. And Exantus saide to his wife, dame
giue him drinke. And the villaine saide to him-
selfe, it is well worthe that I drinke first, and hee
tooke the peece and dranke as much as hee might.
And Exantus tooke the platter with fish and set be-
fore him. And the villaine strained no curtesie, but
ate it euerie morsel. And Exantus said to the cooke,
this fish is not well drest. Then Exantus com-
manded the cooke to be beaten. And the villaine
saide to himselfe, this fish is well dight, and the
cooke

cooke is beaten without cause, but I care not, so that I may fill my belly, and I shall alway eat and say nothing. Exantus saide vnto the cooke, Bring in a tarte, and incontinent as a tarte was brought, the villaine brake it in peeces, and without any wordes he began to eat thereof. And Exantus beholding him how he ate called the cooke, and said, this tart is euill baken and hath no saunour. And the cooke said, if I made it, it is well drest, and if it be none of mine, the blame is not in me, but in thy wife. Exantus said: Then and if my wife hath made it, I shall burne her all quicke, and bade his wife she should not answer, because he would finde cause to beate Esope: and then saide Exantus to one of his seruants, Go fetch some wood and bushes, to burne my wife: and this saide hee, to see if the villaine woulde arise and saue her from burning, and the villaine said to himselfe, this man will burne his wife without cause. Then saide hee vnto Exantus; Sir, if thou wilt burne thy wife, abide a little while, and I shall goe fetch my wife in the field, and burne them both together. Exantus hauing heard these wordes, hee maruelled much and saide: verily this man careth for nothing. And then he saide to Esope, thou hast vanquished me. But nowe let it suffice thee from hencefoorth, if thou wilt serue me truely, thou shalt sooner return into thy libertie. Then Esope saide to him, I shall serue thee so that thou wert neuer better serued. And three daies after Exantus saide to Esope: go
and

and tooke if there be much people in the bath, for if there be none I will go there and bathe me, and as Esope went by the way, he met with the iudge of the city, and because he knew him, he said to Esope, whither goest thou great head? and Esope saide to him, I wot not. Because he wend he mocked him, the iudge commanded him to prison: and hee was led, he said to the iudge, loe I said to thee well, that I wist not whither I went: for I supposed thou wouldest not haue put me in prison. And the iudge began to smile, and said to them that led him: let him go. And as Esope went to the baine, he sawe a great companie of men which were there leaping, and there lay a stone at the entry doore, at which they stumbled and hurt their feete, and there was one that entred in and stumbled thereon, and anon he tooke it away, because that there should no more be hurt thereat. After Esope returned home to his master Exantus, and saide that there was but one man in the baine: and Exantus said to Esope, take such things as be needful for vs & let vs go to the baine: and when they were come to the baine, hee sawe a great companie, and said to Esope: now art thou worthe to be beaten, for thou saidst to me there was but one man, and there be mo then a hundred. And Esope said to him, there is but one man, and if thou wilt heare me, thou shalt say that I say troth: for that stone as thou seest at the entrie of the baine, all that passed by stumbled at the stone, and none was so wise to take it away but this one man,

and

and therefore I said that there was no man but he,
for all the other be but children and ignorant. And
Exantus said to him: thou hast well excused thee,
and Exantus found no cause to beate Esope.

Of the answere that Esope made

unto his Maister.

After that Exantus had washed him, he returned
homeward, and as he went, he purged his belly
and eased him by the way, and Esope was beside,
with a paille full of water. And Exantus said to E-
sope, wherfore is it, that w^he a man hath eased him
& purged his belly that he looketh vpon the ordure
thereof? And Esope answered him, and said: There
was in time past a Philosopher that oft purged so
his belly, & for feare that he should leese his science,
alwaies looked and beheld if he voided it with his
filth or ordure when he had purged his bellie, and e-
uer after men looked when they purge their bellies
what they voide, but thou oughtest not to doubt
thereof, for thou hast no wit ne science to leese, for to
a foolish demand belongeth a foolish answere.

And on the morrow next following, as Exantus
was set at the table with all his friends, holding
a peece with wine in his hand, his hand shooke for
feare of the questions that men asked of him.
And Esope saide to him, Maister, Dionisius saith,
that the good wine hath three vertues, the first is
voluptuousnesse, the second is gladnesse, and the
third is that it maketh men fooles, and out of their
wits,

The life of Esope.

29

Wies, wherefore I pray thee let vs drinke and make good cheere: and because that Exantus then was almost drunke, (for he had well drunken) he said to Esope, Hold thy peace, for thou art a counsellor of bel: I shall auenge me on thy selfe.

How Exantus promised to drinke all
the water in the sea.

AND then one of the schollers said, that Exantus had drunke inough, and was charged with ouer-much wine, and saide to him: my maister, I aske of thee, if a man might drinke all the sea: Wherefore not said Exantus? I my selfe shall drinke it well. Then said the scholler againe. And if thou drinke it not what wilt thou leese? And Exantus said: my house. I am content said the scholler, and against thee I wil lay an hundred crownes on the bargain: and this done each of them gaue their pledges, their signet of gold, & then went home. And on the morrow as Exantus was risen vp out of his bed, & saue that he had lost his ring off his finger, he saide to Esope: knowest thou not where my ring is? I know not said Esope, but well I remember and know for certaine, that this day we shall be put out of our house. And why? said Exantus. Esope said to him, remembrest thou not the bargaine that thou madest yesterday at euē? what bargaine said Exantus? Esope said that thou art bound to drinke al the sea, and for gage hast left thy ring of gold: and when Exantus heard these words, hee was soz abashed,

and

and said: in what manner shall I drinke al the sea, this may not be, for it is impossible, wherefore Esope I pray thee tell me, if it please thee, how I may vanquish or breake this bargaine. And Esope said: thou shalt leese. But peradventure I shall make that thou shalt well breake the bargaine. And the manner of it (saide Esope) is this, that when thine aduersarie shall require thee to fulfill thy promise, thou shalt charge and commaund thy seruants that they bring a table and all such other things as is necessarie to be vpon the rinage of the sea, and make the butlers and seruants to abide there with thee, and before all the companie thou shalt make a peece to be washed and filled full of the water of the sea, and shalt take it in thy hand, and pray that the bargaine may be declared before all the fellowship, and say thou wilt assure the promise as wel before drink as after, and thus shalt thou say to all the fellowship. My Lords of Samy. per know how yestern day at euen, I made promise to drinke all the water in the sea. But all per wot well how many great fouds and riuers come and fall into the sea. Therefore I demand (& as reason is) that mine aduersary keepe and hold the riuers that they enter not into the sea, & then I shall drinke all the water in the sea, & to thy bargaine shall be broken and vndone.

How Exantus excused him from his promise by the counsell of Esope.

EXantus then knowing that the counsell of Esope was good, he was full glad, his aduersa-

rie then came before Zenas, one of the citie, to tell
and shew the bargaine, and prayed the iudge that
Exantus should do that which hee had promised to
do. And Exantus commanded all his seruants that
they should beare his bed, his table, and all other
things that were necessary to him, vpon the ramage
of the sea. And then before all the companie hee
made a peece to bee washed, and filled it full of the
water of the sea, which he tooke in his hand, & saide
to his aduersarie, declare we now our bargaine. And
Exantus then turned him toward the felowship and
saide, my Lords of Samye, pee wat wel how many
flouds and riuers enter and come into the sea, and if
my aduersarie will keepe and hold them still, so that
they enter no more into the sea. And all they that
were there began to say, Exantus saith well. And
the aduersarie sayd to Exantus, my master, thou
hast vanquished me, wherefore I pray thee, that
our bargaine may be broken. And Exantus said I
am content. And when Exantus was turned home
into his house, Elope did pray him, saying thus;
My master, because I haue holpen thee at thy need
let me go free at my libertie and at large.

How Exantus found cause to
beate Elope.

Exantus then cursed him saying: great beast,
yet shalt thou not escape free nor goe from mee;
go thou, see and beholde before the gate if thou canst

espie two crows together, and then come againe and tell me, for the sight of two crows one nigh the other, is good fortune: but the sight of one alone is euill fortune. And as Esope issued out of the house hee saw two crows vpon a tree: wherefore he soone returned againe and told his maister. But as Exantus departed out of the house, the one flew away, then saide hee, ah great head, tohere be the two crows that thou sawest? And Esope said thus to him, as I went to fetch thee, the one flew away. And Exantus said, ah crooke-backed knaue and euill shapen, it is euer thus thy maner to mocke me. But thou shalt not thus be quit, he commanded to vndoe his clothes, and to beat him, and as the men were beating him, Exantus was called to his dinner, and then Esope said, alas how much miserable am I, for I haue scene two crows, and yet I am beaten: & Exantus which saw but one is called to delicious meates. And there is none to whom the birds be so contrary as to me. And when Exantus heard him: he much maruelled at the great subtilty of his wit, & commanded them that beate him, that they should cease, and within a little while after, Exantus said to Esope, Go thou and dresse vs some meate for our dinner, for all these Lords shall dine with me, and Esope went to the market and bought all that he could buy, and when it was ready he brought it into the hal, and there he found his mistresse lying on the bed sleeping, hee awaked her, and saide: Madame if it please you, yee shall

take heed of this meate, that the dogs and cats eate
it not, for I must go into the kitchen againe, and she
said to him, Go thou where thou wilt, for my but-
tocks haue eyes: and when Esope had dressed and
made readie all the other meates, he brought them
into the hall, and found his mistresse which slept still
vpon the bed, her buttocks toward the table, and be-
cause she had said that her buttocks had eyes, Esope
went and tooke vp her clothes, so that euerie man
might see her arse, and thus he left her sleeping.

How Exantus found his wife all
discouered.

AN D when Exantus and his schollers came to
dinner, they perceiued and sawe his wife slee-
ping, her buttocks all bare and naked. By great
shame Exantus turned his face toward Esope,
and saide: knaue, what is this? and Esope said: My
Lord, as I did put the meate vpon the Table, I
prayed my Ladie that shee would keepe it from the
dogges, and shee answered that her buttocks had
eyes, and because I found her sleeping, I disco-
uered her buttocks, to the intent that her but-
tocks might the better see and looke about, and
then Exantus said vnto him: ab thyne seruant,
oft hast thou paid me thus of such lies, what thing
worse maiest thou doe to mee, than to mocke thus
my wife and mee also? But the time shal come, that
I shall make thee die an euill death. And with-
in a while after, Exantus saide to Esope: Keepe and
looke well that no fooles enter into my house, but

onely the oratours and the Philosophers. Esope then went and set him beside the gate, and as one of the Philosophers would haue entered, Esope began to grone and said, come in thou dog, and the Philosopher weening he had mocked him, all wroth and angry went from thence; and thus did many other. But at the last came there one which was very subtil, to whome Esope did as he had done to the other, and he that was wise answered him sweetely, and then Esope let him go and enter into the house, and anon he went againe to his Lord, and said, No philosopher is come to the gate but this one, wherefore Exantus thought al the other had mocked him, and was wroth and angrie. And on the morrow as they met with Exantus they said to him thus, Exantus thou mockedst vs well yester day, for hee that kept the gate, cast on vs a shrewd looke and did call vs dogs. For the which thing Exantus was more troubled then hee was before. And anone hee called Esope and said to him: go thou crook-backed counterfeited, and false churle, they whome thou shouldst haue receiued with worship and great honour, those thou hast vtupered and mocked. Esope saide vn to him; thou chargedst and commandedst mee, that I shoulde let none enter thy house, but wise and sage Philosophers. And Exantus saide: ah false face, and crooke-backed knaue, bee not these sage and wise Philosophers? No certainelie said Esope, for when I bade them enter into thy house, they entered not, and like

fooles

fooles went againe their wayes without saying any word, but this one answered wisely, and therefore I repute and allow him a sage and wise Philosopher, and the other as fooles, for a foole is hee that taketh any light thing in anger. And then all the Samiens and Philosophers that were there, appoynted the answer of Esope, and they marvelled at the great wisdom which was in Esope.

How Esope found a treasure, and how Exantus made him to be put in prison.

And within a while after, as Exantus was with Esope, beholding the great Sepulchres or tombes, and the epitaphs of ancient folk, Esope perceived an arch that was nigh of a colunne, unto the which men went unto by foure steps, hee went thither, and without any resonance hee saw letters written, and intituled after this forme following. **ABEOCTHCH.** Esope called his maister and saide unto him: My Lorde, what betokeneth these letters? Exantus looked and beheld them well, & a long while what they should signifie, and because he could not tell the signification of them, he said to Esope tell me what these letters signifie, and Esope saide: My Lorde, if I shew thee a faire treasure, what rewarde shall I haue of thee? Exantus saide: haue thou a good courage; for I shall giue thee freedome and liberty, and the halfe of this treasure: and anone Esope went downe the foure steps, and so deepe he delued at the foote of that Colunne, that hee found the treasure, which anone he gaue

to his Lord and saide: My Lord, I pray thee that thou wilt do to me as thou hast promised, and Exantus said to him, or euer thou hast liberty and freedom, thou must learne me how thou knowest this science, for this shall bee more precious vnto me then to haue the treasure. And Esope said, he that hid this treasure hath specified it by the letters which be here written in latine. *Ascende gradus istos quatuor fodias & inuenies Thesaurum auri.* And after Exantus tolde to him: Sith thou art so subtil thou shalt not yet haue liberty, and Esope said to him, Looke well what thou doest, for this treasure appertaineth vnto the King Dionisius. And Exantus asked of him, and sayde: how knowest thou it? By the letters which signifieth to vs, that thou giue and take to the King Dionisius the treasure which thou hast found. And when Exantus heard him say that the treasure which they found, was appertaining to the King Dionisius, hee saide thus: Esope take thou the one halfe of this treasure, and let no man know of it. Esope then said to him: thou giuest it me not, but he that put and delued it here, giueth it to me. And Exantus said, how knowest thou that? Esope answered, by the letters following, shewing & signifying it, that it is to wit: *E. D. Q. I. T. A.* The which letters signifie in Latin, *Euntes dimmitte quem inuenistis Thesaurum auri.* And then saide Exantus: goe wee home, and there wee shall part it.

How Exantus deliuered him out of prison, and
how Exantus promised him freedom
and libertie.

And as Exantus was turned againe into his
house from the place where as Elope had found
the treasure in the treasure before saide, hee mar-
uelled of the wisdom that was in Elope. But for
the libertie and freedom which he demanded, he was
angry and breathing, and said, the tongue of Elope
made him to be put fast in prison. Then said Elop,
this is a faire promise of a philosopher. Thou know-
est well how thou promisedst to me libertie, and
instead of freedom and libertie I am put in prison.
Then as Exantus heard him so speake, he reuoked
and changed his sentence, and made him to be deli-
uered, and after said to Elope, If thou wilt be put
to thy libertie, hold thy tongue in peace and accuse
me no more. And Elope said, do what ye will: for
wilt thou or not, thou shalt put me to libertie. That
same time befell a maruellous thing within the cit-
tie of Samie. For as men played there the com-
mon and publike playes, as yet at this day be accu-
stomed to do in many good citties, an eagle sodain-
ly flew through all the company of the people, and
tooke and bare away with him the ring and seale of
the soueraignetie and puissance of all that citie, and
let it fall into the pit of a man who was not in liber-
ty: for which deed & token all the people of Samie
marueled gretly, & there arose a great rumoz in the
citie

city among the people. For much they were doubtful of some persecution and wist not what the thing might signifie, wherfore they were in great doubt, and in great heauinesse. Therefore incontinent they came towardes Exantus, as vnto him which they helde for the most sage and wise man of all the citie of Samy, and demaunded of him what this maruel signified, and also what thing might befall thereof. Exantus was ignorant, and knew not the signification of this maruell, whereupon he demaunded of the people time and space for to giue hereupon an answer. Exantus then was in great heauinesse and dolour, because he wist not what thing to say: and Esopet which saw him so heauy and full of sorrow, demaunded of him and saide: why art thou so heauy in thy countenance? leave sorrowe & take with thee ioy and gladnesse: giue me the charge to answer the Samiens, and to morrowe thou shalt say to them these wordes, My lords of Samie, I am no diuine, ne interpreter of the marvellous things that be to come, neuerthelesse, I haue a seruant in my house, which (as he saith) can tell such things, if it please you I shall make him come before you, and then by my counsell, if I shal satisfie all the fellowship, thou shalt therefore receiue and haue worship, glorie, and profite, and if I can not satisfie them, thou shalt be deliuered of great infamie and shame, and I shal be rebuked and put to great shame: then Exantus hauing his trust in the wordes of Esopet, went on the morrow to the great place of Samie, and

and assembled there the people, and went by a high
where as the iudge was accustomed to sit, and that
which hee had learned of his seruant Esope he declar-
ed there before the Samiens. The which things by
him rehearsed and said, they prayed him that hee
would make his seruant come neare before them.
Esope came anone thither, and as he was before all
the company, all the people of Samy looked and be-
held him with great maruell, because hee was so
counterfeited and crooked of body, and saide, looke
here is a faire person able to bee a sure diuine, and
went and mocked him. And Esope then being on
the highest part of all that place, beganne to make a
takenoz signe with his hand vnto all the people of
the Samiens to the end that they shoulde hold their
peace and keepe silence among them, and said to
them in this manner. My Lords, for what cause
laugh ye and scoone me for my forme, & know not,
that men must not looke in the face of a man to
see and beholde of what figure or forme hee is of,
but onely to know his wisdom: Also men ought
not to take heede of the vessel, for oft a soule vessell
is full of good wine. And when the Samiens heard
these words, they said to Esope, if thou canst giue vs
good counsell for all the wealth of the common peo-
ple, we all pray thee that thou wilt do it.

And then Esope hauing confidence and truste
in his wisdom, saide thus. Fortune (which
loueth dissensions) hath this daye set and put
debate and strife betweene the Lorde and seruant,

for he that shall vanquish, shall not be paid nor rewarded after his desert. For if the Lord get the victory, I that am his servant shall get no liberty as right requireth, but I shall be beaten, and cursed, & imprisoned, wherefore if yee will that I giue a good solution of that that ye demand, I aske and require you that yee do make me free, and let me againe into my libertie, to thinke that with trust, confidence, and audacitie, I may speake to you, and I promise and assure you, that I shall shew you (to your profit) the signification and plaine vnderstanding of this great anger and signe.

And they all saide with an equall voyce, hee asketh a thing reasonable and iust, wherefore Exantus shall make him free, and giue to him his liberty as reason is. Which thing when Exantus heard, he refused to do. And the lord of the authoritie publique said vnto him, Exantus, if thou wilt not obey to thy people, I shall by mine authoritie take him out of thy seruice, and shall make him equall with thee.

How Esope was restored vnto his liberty
by the will of his maister.

AND because that Exantus was required of all his friends that hee shoulde restore and put Esope into libertie, hee saide to Esope: howbeit that it is not by my good will, I doe giue thee libertie. And anon he that made the proclamations went into euerie place where such proclamation shoulde be made, and proclaimed, Exantus hath
giuen

The life of Esope.

41

given free libertie to Esope. And when this was
 done Esope went into the midst of al the fellowship,
 and made a signe with his hand that euerie one
 should keepe silence, and after said, My Lords of
 Samie, the Eagle which is king aboue all other
 birds as the king is aboue the people: this bird hath
 taken away the effect and seale of your gouernour,
 this betokeneth and signifieth that a king shall aske
 and demand your libertie, and destroy your lawes:
 and when the Samiens heard these words, they
 were abashed, and anon came the pursuants with
 letters and demanded after the signes of the Sami-
 ens. The messenger was brought before the coun-
 sell of the towne, to whom he presented his letters,
 containing the sentence following. Crassus king of
 Lindians to the Senate and common people of Sa-
 mie, greeting and commaunding you, that pee doe
 to me obedience, and pay me tributes, which if ye
 refuse to do, I shall put you to death and burne your
 towne, wherof the Samiens were abashed, and for
 feare willing to obey vnto him. But neuerthe-
 lesse, first they went to Esope, and prayed him to
 say thereof his sence: the which said, My Lords
 of Samie, howbeit that I would pee inclined to
 obey the king of Lindy, neuerthelesse to the intent
 that I may counsell you that which is needfull, and
 for the publik wealth and profit, I do you to know,
 that fortune in this mortall life, doeth shewe two
 things and two manner of wayes: The one is li-
 bertie, wherof the beginning is hard and difficult,
 but

but the end of it is good, sweete, and facile. The other part is seruitude, whereof the beginning is facile, but the end thereof is sharpe, bitter, and hard. And when the Samiens heard these words, knowing that it behoued to the common & publike wealch beheld and tooke aduise of the words of Esope, and saide altogether, because that we be in libertie, wee will not be seruants to any man, and with this answer sent againe the messenger to Crassus : and when the king heard this answer, hee was wroth and sorrowfull, and gathered all his men of warre, and also all the nobles and gentles of his realme, and made a great armie for to haue destroyed the Samiens, the which thing hee might haue brought about, had not the messenger beene, which saide to him, Right deare sir, and worshipfull Lord, thou maist not be auenged on the Samiens, so long as they haue Esope with them, which in all their affaires and deedes helpeth and counselleth them, wherefore it is necessary that thou send an ambassadour to the Samiens, that they shal send thee Esope, and that thou shalt pardon and forgive them their trespassse, for if thou maist haue Esope, they of Samy be in thy hands. And the king sodainely sent ambassadoys to them of Samy, the which ambassadoys applied and set their wits, to shew vnto the Senat of Samie the will of their Lord Crassus : and saide that they should send Esope to their Lord Crassus : and when Esope vnderstood what the king demanded, he saide to the Samyens, My Lords it pleaseth me

me well to go toward the King, but before I go I will tell you a fable.

How the Wolves sent their Ambassadors to the sheepe.

In a time when beastes could speake, the Wolves made warre against the Sheepe, and because the Sheepe might not keepe them, nor hold against the Wolves, they demanded helpe of the Dogs, by the which the Sheepe made the Wolves to returne backward.

And because the Wolves could not might not get nor haue any prey, nor win nothing vpon the Sheepe, because of the Dogs that kept them, so the Wolves on a time sent an Ambassadour vnto the Sheepe, for to haue perpetuall peace with the: and for to haue peace, the Wolves went and demanded that, for to eschew all suspicion, the dogs should be giuen to the Wolves or else destroyed for euer. And the Sheepe as fooles, and for to haue peace and concord, consented to their demand. And when all the dogs were slaine, the Wolves tooke vengeance on the Sheepe, as appeareth. When Esope rehearsed his fable, the Samiens determined among themselves, that Esope should not go toward the King.

How Esope obeyed not the Samiens, but went toward the king.

ESope obeyed not to the will of the Samiens, but went with the Ambassadors towardes the

The King. And when hee was come to the Kings court, the King seeing that Esope was so deformed and counterfeited of body, he was angry and wroth with himselfe; and saide with great maruell, Is this same he, for the trust of whome they of Samyr would not obey unto me? Esope then saide: Right beare sir and King, certainly I am not come before thy Maestie by force, but of my goodwill I am come to thee, trusting so much of thy benigntie that thou wilt beare what I shall say to thee. The King gaue him audience and leaue to say what hee would, and thus hee saide. That other day was a man which chased the flies, the which man tooke a nightingale, and the nightingale seeing that hee would haue killed her, said to the falconer, I pray thee that thou without cause wilt not slay me, for to no body I do no harme nor danger, for I eat not the corne, with my hoynes I hurt no body, but giue solace and ioy to all them that go by the way with my song and voice, and of me shal thou haue but onely a little carcasle. When the Falconer heard the bird speake these wordes, he let her go. Wherefore (right beare sir) I pray thee that thou without cause wilt not slay mee which am naught and nothing worth, for to no body I do harme, nor would I do. And for the defect and feeblenesse of my body I may not do, but I can speake and say things that be profitable to them that be in the mortall life of this present world.

The King then marvelled and was moued

The life of Esope.

45

to pity, and saide to Esope, I giue not to thee thy life, for fortune giueth it thee, and if thou wilt haue any thing of me, aske it, and it shall be granted and giuen to thee. Then saide Esope, right deare sir, I aske nothing of thee, but onely that thou giue me the tributes of the Samiens. Well, said the king, I am content. Then kneeled Esope and said to the king: sir, I thanke and regarde you much, and after that he composed the fables which he written in this booke, and to the king he gaue them, and demaunded of him the letters of the gift, for the remission of the tributes of the Samiens, the which were deliuered to him by the kings commaundement, and with his good will, and many other gifts: and Esope then tooke his leaue of the king, and returned to Samy.

How Esope returned to Samy againe.

When as Esope was arrived into Samy, the Samiens receiued him worshipfully, and made great ioy at his comming. And Esope commaunded the people to be assembled together at a certaine day in the place. Then when as Esope was set in the seate, hee read vnto them the royal Letters, howe the king Crassus remitted and forgave to them the tributes. After this Esope departed from Samy, and would go sport himselfe through many regions, nations and cities, giuing ensignments by histories, and fables vnto mortall men. He came to Babylon, and because he did there

where his sapience, he was receiued, and worshippingly
 feasted of Lycure king of Babilon. And that time
 the kinges did send the one to the other, playes and
 problematikes, & such other pleasants for their di-
 sports. And he which could not interpret them, sent
 tribute to him that sent them. And because that E-
 sope could well interpret them, he taught the king
 of Babilon the manner of it. And sithen he compo-
 sed many fables, which the king of Babilon sent to
 other kings, and because they could not interpret
 them, they sent many tributes to the king of Babi-
 lon, wherefore the realme was enlarged and filled
 of many great riches. And after that, because Esope
 had no yong children, he adopted a noble yong child
 to be his sonne, the which he presented to the king.
 And he receiued him as he had beene his owne son,
 which childe was named Enus. This Enus within
 a little while after medled with the chamberer of E-
 sope, which he held for his wife, and knew her bo-
 dily, and because he was greatly in doubt that E-
 sope would auenge him, he accused Esope toward
 the king of crime or high treason, & composed false
 letters, shewing by them to the king, how by the
 fables, which hee sent here and there, hee had be-
 traied him, and that he had conspired his death.

How the King commanded that Esope
 should be put to death, and how
 he was saued.

The King Lycure beleeuing and giuing cre-
 dence to the accusation made against Esope,
 was

was greatly wroth, and commanded Horope his Seneshall, that Esope should be put to death. And Horope seeing that his sentence was iust, kept Esope secretly within a sepulchre, and all his goodes were giuen to his sonne, which had accused him. And a long while after, Naetanabus king of Egypt weening that Esope had bene put to death as the common rumoz was, sent a proposition problematicke to Lycure king of Babylon, which contained this that followeth; Naetanabus king of Egypt, sendeth greeting to Licure king of Babylon. Because I would edifie and bulde a Tower, the which shall not touch heauen nor earth, I pray thee that thou wilt send vnto mee Masons to make vp the saide Tower: and this request being accomplished, I shall giue to thee the tenth tribute of all my landes and realmes. And when the King of Babylon heard this demaund, hee was greatly troubled and wroth, and thought howe hee might giue answere to this question. And then hee called to him all his sages, for to haue the solution of the saide question. And because that none of them could make solution, the king was more angrie then hee was before. And for the great sorowe that hee tooke thereof hee fell downe to the ground, and sayd: Alas I am miserable, and haue lost the crowne of my realme. Cursed be hee, by whome I made Esope to be put to death. And when Horope the Seneshall knewe the great anguish and sorow of the king, hee sayd to him:

Right deare sir, take no more sorrow in thy heart, but pardon, and forgive me, for I made not Esope to be put to death as thou commandedst me, for wel I wist that yet thou shouldest haue neede of him: and doubting to do against thy maiestie, sithen that time vnto this day, I haue kept him in a Sepulchre. When the king heard these wordes, he was very glad, and anon hee arose from the ground where he lay, and went and embrased his Seneschal saying: If it be so that Esope may be found aliue, during my life I shall be bound to thee, and therefore I pray thee if it bee so, let him come to mee quickly.

How Esope was brought before the King and how the King commanded, that he should be put in his first office or dignitie.

Esope, was brought before the King, which fell downe at the Kings feete. And when the King sawe that Esope was pale and so afflicted, hee had of him great pittie, and commanded that hee shoulde bee taken by and newly clothed. And when Esope was vpon his feete, hee came before the King, and full meekely saluted him, and demanded of him the cause why hee had beene put in prison. And the king said to him, that his adopted sonne Enus had accused him: and then the king commaunded that Enus shoulde bee punished with such paine as those deserue that deuise the death of their fathers. But Esope prayed the King that he would forgive him: and then the king shewed

Esope

Esope the question of the king of Egypt. And when Esope had seene the letters, hee saide to the king, Write againe to the king of Egypt, and giue to him this answer. That after the winter shall be passed & gone, thou shalt send vnto him workemen, to build and make by his tower. And thus he sent ambassadoys to the king of Egypt. After this the King made all the goods of Esope to be restored vnto him, and he to be put in his first dignitie, giuing vnto him auctoritie & might to punish his son after his owne will. But Esope benignly receiued againe into his house his adopted sonne, and sweetely chastised and corrected him, and said: My sonne, obserue you my commandements, and keepe them in thy memory. For we giue well counsaile to other, but for vs we can not take it. But because that thou art an humane man, thou must bee subiect to fortune: and therefore thou shalt first loue God, and keepe thy selfe from the wrath and anger of thy King. And because that thou art an humane man, haue thy cure and solitude on humane things, for God doeth punish the wicked folke. And also it is no heauenly thing to doe any body harme, but shew thy selfe cruell to thy enemies, to the end, that of them thou bee not condemned: and to thy friends make ioyfull semblance and good cheere, to the ende that thou maist haue the more assurance of their help and good wil, for thou oughtest to desire prosperitie and welfare to thy friends, and aduersitie to all thine enemies.

Thou mayest speake faire to thy wife, to the intent that shee take not another man, because a woman is variable, and as men flatter and speake faire to her, she is lesse inclined to doe any euill. Keepe thee well from the felowshyp of the cruell man. For how be it that he haue good prosperitie, yet he is miserable. Stop thine eares, and holde well thy tongue from much talking, and haue none enuie of other mens goods, for enuie letteth the enuious. Haue care and regard ouer thy familie. And that thou mayest be loued like a lord, haue shame in thy selfe to doe against reason, and be negligent or retchlesse to learne euery day. Tell not thy counsaile to thy wife, spend nor waste not thy goods wilfully, for better it is to a man to leaue his goodes after his death, then to be indigent and a begger in this life. Salute ioyfully such as thou meetest by the way, for the Dog maketh signe of ioy with his taile to them that hee knoweth by the way. Hooke no man, neuer cease thy sapience, and all that thou borrowest giue it againe with good will. And they which thou mayest helpe, refuse them not. Keepe thee from euill companie. And shewe to thy friendes thy affaires or businesse, and beware that thou doe nothing, wheresof thou mayest repent thee after. And when aduersitie shall come to thee, beare it patiently. Lodge and harbour them that bee vnprouided of lodging. A good worde appeaseth anger. Certainly hee is happie that may get him a good friende: for nothing is

so secretly kept, but once it shall be knowne.

How Enus departed from Esope, and went
and killed himselfe.

AND after many admonitions, Enus the sonne of
Esope departed from the company of Esope
saying, that vniustly without cause hee had accused
him. He was full of heauinesse and sorrow, and
went vp to the top of an high mountaine, and from
thence did cast himselfe downe to the foote of the
hill. And thus wilfully hee brake his bones, and
killed himselfe, as hee that euer had kept euill rule
and misgouernance: for of an euill life followeth
an euill end. After this Esope commaunded the
Fawkeners that they should take foure yong Ea-
gles which were not yet out of their nest. And
when Esope had them, hee accustomed and taught
them to eat their meate high and lowe, and each
of them had to their feete two children fastned and
bound. And as the children lift upward, made
their meate to come downeward, the yong Eagles
likewise followed vp and downe to take their meat.
And these things thus ordered, and the winter be-
ing gone and past, Esope tooke his leaue of king
Licure, and with his Eagles and children went
into Egypt. And when Esope arriued and came be-
fore the king of Egypt, the king seeing that Esope
was crookbackt, and counterfeited of body, thought
in himselfe that hee was but a beast, and that the
king of Babylon mocked him and his person, for

he considered not, that a foule vessell might be full of right good wine. For men ought not onely take heede of the vessell, but to that which is in it: Esope then kneeled before the King, and right humbly saluted him. And the King sitting in his maiestie, saluted him right graciously and benignly, saying in this manner, How likest thou me and mine? And Esope answered; Sir, thou seemest to me to bee the Sunne, and thy men the beames thereof.

How Esope made solution to the King of Egypt.
vpon the question which he sent to the
King of Babylon Licurius.

When the King heard the answer of Esope, hee much marvelled that hee was so subtile in his answers, and saide to him in this manner, Hast thou brought with thee all them that shall edifie and make vp my tower? He said Esope. But first thou must shewe vnto mee the place where as thou wilt haue it. The King then departed out of the place, and set Esope in a faire field, and saide, Seest thou this faire field? it is the place where I would haue my tower. Esope then to each corner of this field laied an Eagle with two children. The children held the meate vpward in the aire, and the Eagles beganne to flie after it. And then the children with an hie voice began to crye, saying; Bring vs nowe clay, stone, bricke, wood, and tiles, and wee shall build vp the tower. And when the King sawe this, he said to Esope, as
by

by great admiration; What, haue yee men in your land which haue wings? and Esope said, yea, wee haue many such. Then said the king to Esope, thou hast vanquished me by thy reasons and words, but I pray and require thee, that thou wilt answere me vnto a question, which is this. I haue made mares to be brought to me out of Greece, which conceived and bare horses, by the helpe of the horses which be in Babylon. And Esope then answered him: Sir to morrow I shall giue you an answere vnto this question. And after that Esope was returned to his lodging, he said in this manner to his seruants, Make ye so among you, that ye get me a great Cat, and the seruants accomplished the will of Esope. Then Esope openly before the folke made the Cat to be beaten with rods: and as the Egyptians saw this, they ran anone after the Cat for to haue taken him, but they might not. Which feat done, the Egyptians went & shewed it to the king. And anone the king commanded that Esope should be brought before his person. And when Esope was come before his Maiestie, the King saide to Esope: Come hither, what hast thou done? wotest thou not that the god which is adored and worshipped of vs, is of the figure and likenesse of a Cat. For certaine all the Egyptians worship and adore the Idoll made after the forme and figure of a Cat: wherefore greatlie thou hast offended. And Esope then sayde thus to the King: Sir, this false and euill beast on the night last past, offended against

the King of Babylon, for this beast hath slaine a Cocke which he much loued, because he fought so strongly, and long on the houres of the night. And the King said to him: Esope I haue neuer beleeued that thou shouldest haue made so great a leasing before mee, For it may not be that this Cat should haue gone and come on a night from hence to Babylon. And Esope smiling said to him, Sir, in such manner commeth & goeth to Babylon horses, which the mares brought out of Greece conceiued, and bare yong horses. And then after these words said by Esope, the King praised greatly the sapience of Esope, and then the king made more of him, and more worshipped him, then hee did before. And on the next morrow after, the king of Egypt made all the cheefest and greatest of his philosophers, and wisest men in all his country to be called before him, the which he informed of the great subtiltie and wit of Esope, and commanded them to go to supper into his court with Esope. Then they being set at the table, one of them said thus to Esope: Thou must pardon me, for hither I am sent to speake with thee: And Esope answered, say what it pleaseth thee: and hee saide, it is Gods will no man shoulde make any leasings. And after another saide to Esope, there is a great temple, in the which is a Columbe right great, the which columbe beareth and sustaineth xv. cities, & euery city is couered with xxx. great sailes, vpon the which ii. women be euer running. And Esope answered to him in this maner.

manner. The small and little children of Babylon know the solution of this question. For this temple whereof thou speakest is the heauen, & the colu[m]ne is the earth, and the twelue citties be the twelue moneths of the yeare, and the thirty sailes, be the dayes of the moneths, and the two women which euer run without ceasing ouer the thirty sailes, is to vnderstand the day and the night. Then saide the king of Egypt to the Lords of his court, It is now right and reason that I send tributes & gifts to the King of Babylon. And one of them saide to the King, Sir, we must yet make to him another question, the which is this. What is that wee neuer heard ne sawe? And the king then began to say to Esope. I pray thee giue solution to this question. And Esope returned to his lodging, and fained to make an Obligation, on the which he made to bee written this that followeth. I Naetanabus king of Egypt, know before all men to haue borrowed of King Licure a thousand marke of golde, the which I Naetanabus k. of Egypt promise to pay to the saide king Licurius within a certaine terme, which as then was past, the which cirographie or writing Esope presented on the morrow following to the King of Egypt, which greatly maruailed at the writing, and saide to the noble men of his Court, which were there present. Haue pee euer seene or heard say that the king Licure had lent to mee any money or other thing? And the Lords said nay. Esope then saide to them. If it
be

he as yee say to me, your question is asloyled, for now ye heard and see that which ye heare ne saw neuer. And then they of Egypt saide, that the king Lycure was happie and fortunate, to haue in his might and subiection such a subiect and seruant as Esope was, and sent Esope againe into Babylon with great gifts and tributes for the K. of Babilon.

How Esope returning into Babylon, the king caused a statue or image of gold to be set vp in honour of him.

When Esope was come before the king of Babylon, hee rehearsed to him, all hee had done in Egypt. Wherefore the king commanded, that in the worship of Esope a statue or image of gold should be set vp in the publike or common place. Within a while after, Esope had desire and wil to go into Greece, and asked leaue of the king to go thither, whereof the king was sorrowfull, and Esop promised him that he would returne into Babylon, and that there he would liue and die with him, and thus the king granted him leaue. And as Esope trauelled through al the citties of Greece with worship he shewed his sapience, and fables in such wise that he got worship and glory: and was renowned & known throughout al the land of Greece. And at last he wold come into y^e lād of Delphy, which was the best prouince in al Greece. The citizens then of the city of Delphy, by their enuy mocked & dishonoured

red Esope. And Esope said to them, My Lords, ye be like the wood which is carried on the sea, for when men see it a farre off being tossed with the waues it seemes to be right great, but when men come neare, it appeareth but a small thing. Thus is it of you, for when I was farre from you, I weened that ye had bene the best of al the land, and now I know that yee be the worst. And when the Delphines heard these words, they held a counsell together, and one of them said: Most wise Lords, yee know wel inough how that this mā hath had great gloxie in all the Citties and places where he hath beene, wherefore If wee take not heede to our selues, hee shall take from vs our great authoritie, and shall destroy vs. Then they imagined together, howe and in what manner they might put him to death, but they durst not attempt ne fall on him for the great companie of strangers which were then within the Cittie. Neuerthelesse, as they espied & sawe that one of the seruants of Esope made the males and other geare ready for to ride and depart thence, they went and tooke a cup of gold out of the temple of Apollo, and secretly put it into the male of Esope. Esope then being ignorant of this treason, departed from Delphy. But he was not far when the traitors ranne after, making great noise and clamor, And Esope saide to them, My Lords, why take ye me? And they saide, Oa theefe of celestiaall ornamentals, crookbacked and sacriledge, wherefore hast thou despised & robbed the temple of Apollo?

How

How Esope was betraied, and how he rehearsed to the Delphines the fable of the Rat, and the Frog.

The which thing Esope denyed. And forthwith they vnbound the male, within the which they found the cup of golde. And they went and shewed it before the people: And Esope considering and seeing their malice and wickednesse, and knowing that he could not escape, began to weepe and to bee sorrowfull for his fortune. And one of his friends named Demas, seeing Esope thus weeping, comforted him saying thus. Haue good courage and reioyce thy selfe. And anon the Delphines went and concluded together, that they (as a sacriledge, worthe to receiue a villanous death) shoulde take Esope, and cause him to bee led vppon a high mountaine for to be throwen downe from the top of the hill to the foote of it. When Esope knewe their sentence, hee rehearsed to them this fable, for to withdraw them from their malice, and saide. When peace was among all beasts, the Rat and the Frog loued much each other, and the Rat called the Frog to come to dine with her. The Rat sayde to the Frog, eate of the meate which pleaseth thee best. And as they had eaten enough, the Frog sayde to the Rat Come with mee and thou shalt bee well feasted at thy supper, and to the ende that thou maist the better passe the riuer, thou shalt binde thy selfe

The life of Esope.

59

selfe to my foot. The Rat was bound to the Frogs foote, and anone the Frog leapt into the water and drew the Rat after her. And as the Rat was neere drowned, hee saide to the Frog: Wrongfully thou makest me to suffer death, but they that abide aliue shall auenge this misdeede on thee. And as they were thus drawing, the one forward, and the other backward, a Kite seeing the debate and strife betweene them, tooke them both together & ate them.

In likewise yee make me to die wrongfully. But Babylon and Greere shall auenge mee vpon you. But yet for all this the Delphines did not let goe Esope, but in stead of death they drew and pulled him shrewdly, and the best wise that he could he defended and auenged himselfe against them.

How Esope died miserably.

AND as Esope was thus fighting against them, hee escaped out of their handes, and fledde into the Temple of Apollo, but all that profited him nothing, for by force and strength they drew him out of the Temple, and then they led him whereas they would haue him for to be put to death. And Esope seeing him so bitupered, sayde to them in this wise: My Lords, dread you not your God Apollo? hee shall auenge mee on you. But notwithstanding for all that he could say, hee was brought to the place where hee should die, and seeing hee coulde not escape from them,
he

he began to rehearse to them this fable. There was once a woman which had a daughter which was a virgin and a foole. The mother praied oft to her Gods, that they would giue to her daughter wit & reason. Her daughter was once in the temple, and heard what she said in her prayer: and anone the maide went into the field, and saw a man which filled a sacke full of coyne. She came and demanded of him what he did, and hee saide: faire daughter I put wit into this sacke. And he said againe to him, alas my friend, I pray thee that thou wilt put some wit into my body, and my mother shall pay thee wel for thy labour. Then tooke hee her, and putte his wit into her belly, and tooke her maiden head from her: and full glad shee returned home to her mother, and said to her mother. I haue found a faire young man, which hath put wit into me: and her mother hearing these words, waxed full of sorrow, and said to her daughter, My daughter, thou hast recovered al thy wit, but the wit which thou hadst thou hast lost. Likewise to them he rehearsed another fable. There was a husband man, which from his youth to his olde age, had neuer beene in the fields, and neuer came in no city, hee prayed his master that he might once see the Citie, and they sent him in a cart which was drawen with asses, and saide to him, pricke well these asses, for they shall leade thee to the citie, and after that he had pricked them, there rose a great tempest, wherewith the asses were soze fouled, so that they left their right way & took

rooke another way, and drew the cart vpon a mountaine, because hee could not see through the great tempest, and fell both the cart and all to the foote of the hill. And as the old man saw himselfe falling, he said to Iupiter on this manner, *Ha Iupiter if I offend thee, must I therefore die so miserably? I am more grieued at these foule and inuile asses, by whom I must receiue death, then if they were faire and good hozles. Euen so it fareth with me, for of good men and iust, I shall not be put to death, but of you which are euill and peruerse. And as they were all come to the place for to cast downe Esope,* he told them another fable in this manner. A certain man was enamored of his daughter, whom by force he defloured, and shee said vnto her father, *Ha father thou art an euill man that hast done to me such shame, for rather I should haue suffered this crime of an hundred other men then of thee: semblably it is of me, for I had rather suffer death of other then of you. So they threw him downe from the top of the hill, and thus he died miserably.*

How the Delphines sacrificed to their gods,
edified a temple for to please
them for the death of Esope.

AND after, when Esope was patte to death, it fell, that in their Cittie ranne a great pestilence and famine, insomuch that they lost all their wittes: and for this cause they sacrificed to their god Apollo, to the end to please him for the death
of

of Esope, and because that vniustly and wrongfully they put him to death, they made & edified a Temple, and when the Princes and great Lordes of Greece had tidings how the Delphines had put Esope to death, they came to Delphy to punish them that had put Esope to death.

Thus endeth the life of Esope.

Here beginneth the Prolougue of the first booke.



Romulus, sonne of Tibere of the Citie of Antiquie greeting. Esope a man of Greece, subtile, and ingenious, teacheth in his fables howe men ought to gouerne them selues. And to the ende that hee might shewe the life and customes of all maner of men, hee induceth the birds, the trees, and the beasts speaking. To the ende that man may know wherefore the fables were found. In the which he hath writtten the malice of euill people, and the arguments of Improbes. Hee teacheth also to be humble, and for to vse good words, and many other faire examples, rehearsed and declared hereafter. The which I Romulus haue translated out of Greeke, into Latine, the which if thou reade, they shall sharpen thy wit, and giue to thee cause of ioy and mirth.

The

The first fable of the Cocke and the
precious stone.

A Cocke once did seeke his li-
uing in the dunghill, hee found a
precious stone, to whome the
Cocke sayde, Ha faire stone and
precious, thou art here in the filth,
and if hee that desireth thee had found thee as I
haue, hee would haue taken thee vp, and set thee a-
gaine in thy first estate, but I in vaine haue found
thee, for nothing haue I to do with thee, ne good I
may do to thee ne thou to me. And this fable Esope
propoſeth to them that reade this booke: For by the
Cocke is vnderstood a foole, which careth no more
for sapience nor wisdom, then the cocke did for the
precious stone. And by this stone is vnderstood this
present booke.

Of the Wolfe and the Lambe.

Of the innocent and of the shrew, Esope re-
hearseth this fable. It was so, that the
Lambe and the Wolfe both had thirst, and went
both vnto the river for to drinke. It happeneth
that the Wolfe dranke aboue, and the Lambe
beneath. And as the Wolfe perceiued the Lambe
drinking, hee saide with an high voice, Ha knaue
why hast thou troubled my water which I
should now drinke of? Ah my Lord, sauing your
grace, the water commeth from you toward me.

¶

Then

Then said the Wolfe to the Lambe : hast thou no shame ne dread to curse mee? The Lambe saide: My lord by your leaue. Then saide the Wolfe againe, it is not lixe weekes past since thy father did as much. And the Lambe answered: yet was I not that time borne. And the Wolfe said again to him: thou hast eaten my father. The Lambe answered, I haue no teeth. Then said the Wolfe, thou art well like thy father, and for his sinne and misdeede thou shalt die. The Wolfe then tooke the Lambe, and ate him. This fable sheweth, that the euill man careth not by what manner he may robbe and destroy the good and innocent man.

Of the Rat and the Frogge.

Nowe it was so, that the Ratte went on Pilgrimage, and came by a riuer, and demaunded helpe of a Frog for to passe ouer, and then the Frog bound the Rats foote to her foote, and swamme into the iniddes of the riuer, and as they were there, the frogge abode, to the ende that the Rat should be drowned. And in the meane while a Kite perceiuing it, bare them both away. And therefore that man that thinketh deceit, deceit shall come to him.

Of the Dog and the sheepe.

Of quarrellers which euer bee seeking occasion to doe some harme and dammage to the good, Esop saith such a fable. Sometime there was

was a dogge which demanded of a sheepe a loafe of bread that he borrowed of him. The sheepe answered that he had neuer none of him. The dogge made her to come befoze a Iudge. And for because the sheepe denied the debt, the dogge brought with him false witnessse, that is to weete, the wolfe, the kite, and the sparrehauke. When the witnessses should be examined and heard, the wolfe saide to the Iudge, I am certaine, and remember wel, that the dog lent her a loafe of bread: the kite saide, shee receiued it to present my person: and the sparrehauke saide to the sheepe, why deniest thou that which thou hast taken and receiued: Thus was the poore sheepe vanquished. And then the iudge commaunded her that she should pay the dogge, wherefore she should go away befoze the winter her fleece of wooll to pay that that she neuer had. And thus was the poore sheepe dispoiled. In such maner the euill and hungry people, by their great unfaithfulness, rob and spoile the poore folkes.

Of the dogge and the peece of flesh.

HE that desireth to haue other mennes goodes hee ofte leeseeth his owne, whereof Esope rehearseth this fable. In times past there was a Dogge the which went ouer a bridge, and held in his mouth a peece of flesh. And as hee passed ouer the bridge, hee perceiued the shadow of his owne selfe, and of his peece of flesh within the waters

and hee weening that it had beene another peece of flesh, forthwith thought to haue taken it. And as he opened his mouth, the flesh fell into the water, and thus he lost it. And right so is it of many one. For when they thinke to rob other, they leese their owne proper goods. Therefore for the loue of an vncertaine thing, men ought not to leaue that which is certaine.

Of the Cow, the Gote, and the
Sheepe.

MEN say commonly that it is not good, to eat Plums with his Lorde. For to the poore it is not good to haue partage and diuision with him which is rich and mightie. Wherof Esop rehearseth such a fable. The Cow, the Gote & the Sheepe, went once a hunting and tooke with them the Lyon, and chased an Hart, and when they went to fetch their parts, the Lion said to them, My lords, I let you to wit that the first part is mine, because I am your Lord: the second, because I am stronger then ye be: the third, because I ran more swiftly then ye did: and whosoever toucheth the fourth part, hee shall be my mortall enemy. And thus he tooke from them the Hart. And therefore this fable sheweth that the poore should not keepe fellowship with the mightie, for he is neuer faithfull to the poore.

Of the Theefe, and the Sunne.

NO man is changed by nature, but an euill man may well haue a worse issue then himselfe

selfe, whereof Esope telleth such a fable. A thiefe
 held the feast of his wedding, and his neighbours
 came where the feast was kept and worshipped,
 and bare honour to the thiefe: and a wise man see-
 ing that the neighbors of the thiefe were ioyfull and
 glad, saide to them. Wee make ioy and gladnesse of
 that whereof ye should weepe, take heede then to
 my wordes, and vnderstand your ioy. The sunne
 would once be married, but all the nations of the
 world were against him, and prayed Iupiter that he
 should keepe the sunne from wedding. Then Iu-
 piter demanded of them the cause why they would
 not haue him to be married: one of them said to Iu-
 piter, thou knowest well there is but one sunne,
 and yet he burneth vs all, and if he be married and
 haue any children, they shal destroy all kind. Ther-
 fore this fable sheweth, that we ought not to re-
 ioyce of euill fellowship.

Of the Wolfe and the Crane.

VWho soeuer doth any good to the euil man he
 sinneth, as Esope saieth, for of the good
 done to the euill, comes no profit, whereof Esope
 rehersted to vs such a fable. A wolfe eat & deuoured
 a sheep, of whose bones he had one in his throte,
 which he could not get out, and soe it grieved him.
 Then the wolfe prayed the crane, that he would
 drawe out of his throte the bone. And the crane
 put in his long necke into his throte, and drew
 out

out the bone, whereby the wolfe was whole. Then the crane demaunded of him her payment or salarie. And the wolfe answered, thou art right unkind and canst no good, remembrest thou not what I might haue done to thee? for when thou hadst thy necke within my throate, if I would I might haue eaten thee. Thus it appeareth by this fable, that no profit commeth of him which is an euill fellow.

Of two Bitches, how the one lodged the other in time of lyttering.

It is not good to giue credit to the saying of flatterers, for by sweet words they deceiue the good folke, whereof Esope rehearseth to vs such a fable, There was a bitch vpon a time, which would faine litter and be deliuered of her yong dogs, and came into the house or habitation of another Bitch, and prayed her by sweete wordes, that she would lend her a place where shee might litter her yong dogs: and that other Bitch lent to her, her bedde and her house, weening to her to doe well. When the bitch had littered her little dogges, the good bitch said to the other, that it was time that shee should goe and depart out of her house, and then the bitch and her yong dogges ran vpon the other, bit her, and cast hir out of her house. Thus for good, many one hath hurt, and damage againe, and so oft the good men leese their goods, by the deception and flatterie of euill and peruerse people.

Of the Man and the Serpent.

HE that helpeth euill men sinneth, for after that men haue done to them some good, they hurt them afterward. For men say commonly, if yee keepe a man from the gallows, hee will neuer loue you after: whereof Esope rehearseth to vs this fable. There was sometime a man which found a serpent within a vine, and for the great winter and frost the Serpent was hard, and almost dead for cold: wherefore the good man pitied and tooke and bare her into his house and laid her before the fire, insomuch that she came again to her former strength and vigour. And then she began to crie, and hissed about the house, and troubled the good wife and the children, wherefore the good man would haue had her out of his house. And when he thought to haue taken her, she sprang about his necke for to haue strangled him. And thus it is of euill folke, which for the good done to them, they yeeld againe euill, and deceiue them which haue had pittie on them. And therefore their fellowship is not good but euill.

Of the Lyon and the Asse.

Of them that mocke other, Esope rehearseth such a fable. There was an Asse which met with a Lyon, to whom he saide: my brother, God saue thee: and the Lyon shaked his head, and had great paine to withhold his courage from deuouring the Asse. But the Lyon saide to himselfe, He behoueth

behoueth not the teeth so noble and so faire as mine
 he, to touch or bite such a foule beast. For hee that
 is wise must not hurt the foole, nor take heed to his
 words, but let him go for such as hee is.

Of two Rats.

Better it is to liue in pouertie, then to liue richly
 being euer in danger: wherefore Elope rehear-
 seth this fable. There were two Rats, whereof one
 was great and fat, & held him in the seller of a rich
 man and the other was poore and leane. On a day
 this great Rat went to sport him in the fields and
 met by the way the leane Rat, of the which he was
 receiued as well as he could into his poore caue or
 hole, and gaue him of such meates as he had. Then
 said the fat Rat, come thou with me, & I shall giue
 thee other meates. He went with him into the town,
 and both entred into the seller of the rich man, which
 was full of goods, and when they were within, the
 great Rat presented and gaue to the poore Rat of
 the delicious meates, saying thus to him: Be me-
 ry and make good cheere, and eate and drinke ioy-
 fully: and as they were eating the Butler of the
 place came into the seller, and the great Rat fled
 anon to his hole; and the poore Rat wist neither
 whither he should go nor flee, but hid him behind the
 doore with great feare and dread; and the butler
 turned againe and saw him not. And when he was
 gone, the fat rat came out of his caue or hole, & cal-
 led the poore Rat, which was yet shaking for feare
 and

and said to him : come hither and be not afraide to
eat as much as thou wilt. And then the poore Rat
said to him, for Gods loue let me go out of this sel-
ler : for I had rather eat some corne in the fields
and liue surely, thē to be euer in this feare, for thou
art herē in great doubt, and liuest not surely. And
therefore it is better to liue poorely and surely, than
to liue richly and without assurance.

Of the Eagle and the Fox.

The puissant and mightie must doubt the fee-
ble, as Esope rehearseth to vs a fable. There
was an Eagle which came where pong Foxes
were, and tooke away one of them, and gaue it
to his pong Eagles to feede them with. The Fox
went after him, and prayed him to restore and
giue to him againe his pong Fox. And the Eagle
saide hee would not, for hee was ouer him Lord and
master. And then the Fox full of subtiltie and
malice, beganne to put together great abundance
of straw round about the tree whereon the Eagle
and his pong birds were in their nest, and kin-
dled it with fire, and when the smoake and the
flame began to rise vptward, the Eagle seeing the
death of her pong birds, restored the pong Fox to
her mother.

Of the Eagle and the Raven.

He that is well and surelie garnished, yet by
falle counsell may bee betrayed, as Esope
relleth

tellet such a fable. An Eagle was sometime vpon a tree, which held in his bill a nut, which he coulde not breake: the Rauen came to him and saide, thou shalt neuer breake it, till thou flie as high as thou canst, and then let it fall vpon the stones, & the Eagle began to flie, and let fall the nut, and thus hee lost his nut. And thus many haue beene deceiued through false counsell.

Of the Rauen and the Fox.

They that be glad and ioyfull of the praysing of flatterers, often times they repent them, whereof Esope rehearseth to vs such a fable. A Rauen which was vpon a tree, held in his bill a peece of cheese, which the Fox desired much to haue, wherefore hee went and praysed him in this manner. O gentle Rauen, thou art the gentlest bird of all other birds, for thy feathers be so faire, so bright, and shining, and canst also wel sing, if thou hadst thy voice cleare and small, thou wouldest be the most happie of all other birds. And the foule which heard the flattering words of the fox, began to open his bill for to sing, and then the cheese fell to the ground, and the Fox tooke it vp and eate it. And when the Rauen saw that for his vaine glory hee was deceiued, hee waxed heauie and sorrowful, and repented him that he had beleueed the Fox. And therefore this fable teacheth vs that wee ought not to be glad, nor reioyce in the words of false and unfaithfull folke, nor to beleuee flattery.

Of the Lyon, the wilde Bore, the Bull,
and the Asse.

When a man hath lost his dignitie or office,
he must leaue his audacity or hardinesse, to
the ende that he be not hurt and mocked. Where-
foze Esope sheweth vs such a fable. There was a
Lyon which in his youth was fierce and very out-
ragious, and when hee was come to his olde age,
there came to him a wilde Bore, which with his teeth
rent and burst a great peece of his body, and auen-
ged the wrong that the Lion had done to him before
time. After came to him a Bull, which smot and
hurt him with his hornes, and also an Asse came,
which smote him in the forehead with her fecte by
maner of vindication. And then the Lyon began to
weepe, saying within himselfe in this manner.
When I was yong & vertuous euerie one doub-
ted and feared me: and now that I am old and fee-
ble, neare to my death, none setteth ought by mee,
but of euerie one I am set backe. And because that
now I haue lost my vigor and strength I haue lost
all good and worship. And therefore this fable
sheweth how we must be meeke and humble. For
hee that getteth no friends, ought to be fearefull to
fall into such perils.

Of the Asse and the yong Dog.

No man ought to meddle with that which hee
cannot doe. Wherefoze Esop rehearseth such a
fable

table, of an asse which was in the house of a lord, which had a little dogge which hee loued well, and eate vpon his table. And the little dogge cheered and lept vpon his gowne, and to all them that were in the house hee made cheere, wherfore the asse was enuious and saide in himselfe, If my lord and his menp loue this miscreant beast, that maketh cheere on them, by all reason they must loue me, if I make cheere to them. And therefore from hence forth I shall take my disport, and shall make ioy and play with my Lord, and with his menp. And as the asse was in this thought and imagination, it happened that he sawe his lord which entred into his house. The asse began then to daunce and to make cheere, and to sing with his sweete voice, and approached himselfe toward his Lord, & leapt vpon his shoulder, and began to kisse and lieke him. The Lord then began to crie out with a high voice, and saide: Let this foule whoreson which hurteth me so sore be beaten and put away. Then the Lords seruants tooke great staues, and began to smite vpon the poore asse, and beate him so sore that after he had no courage to dance. And therefore no man ought to enterprize a thing, which by him is impossible to be done.

Of the Lyon and the Rat.

The mightie and puissant must forgiue the feeble, for oft the little may well giue aide and helpe vnto the great: wherfore Elope rehearseth
such

such a fable, of a lion which slept in a forrest, and the rattes disported them about him: it happened, that the ratte went vpon the lion, whereat the lion awoke, and with his clawes hee tooke the rat: and when the rat sawe her selfe thus taken, she said vnto the lion: my lord, pardon me, for of my death naught shall ye winne, for I supposed not to haue done you any displeasure. Then thought the lion in himselfe, that it were no worshippinge to put her to death, wherefore he granted her pardon, and let her goe. After this it happened so, that the same Lion was taken in a trappe, and as hee sawe himselfe thus caught and taken, he beganne to crie and make sorrow, Then when the rat heard him crie, he approached, and demaunded of him wherefore he cried, and the lion answered to him: Seest thou not how I am taken and bound with this line? Then saide the rat to him, My lord, I will not be unkinde, but euer I shall remember the grace which thou hast done vnto mee, and if I can I shall now helpe thee. The rat then beganne to bite the cord, and so long he gnawed thereon, till that the cord brake, and the lion escaped. Therefore this fable teacheth, howe that a man mighty, ought not to dispraise the litle, for sometime he that can not hurt, yet at a need may giue helpe to the great.

Of the Kite and his mother.

HE that euer doeth euill, ought not to haue trust that his prayer shall be heard. Of which thing

thing Esop sheweth vnto vs such a fable. There was a Kite which was sicke, in somuch that hee had no trust to recouer his health. And as he sawe himselfe vexed and feeble, he prayed his mother that she would pray vnto her gods for him. His mother answered him, My sonne, thou hast so greatly offended and blasphemed thy gods, that now they will auenge them on thee; for thou prayest not to them for pittie nor loue, but for dolour and dread. For he which leadeth an euill life, and in his dealing is obstinat ought not to haue hope to be deliuered of his euill. For when one is fallen into extreame sickness, then is the time come, that he must be paid according to his deedes: for he that offendeth other in his prosperitie, when he falleth in aduersitie, he findeth no friends.

Of the Swallow and the other birds.

HE that beleueth not good counsell, may not faile to be euill counselled, whereof Esop rehearseth to vs such a fable of a plowman which sowed Linseede. And the Swallowe seeing that of that same Linseede, men might make nets & gins, went and saide to all other birds: Come ye all with me, & let vs plucke vp al this, for if we let it grow, the laborer shall make gins and nets to take vs all: and so all the birdes dispraised her counsell: then the swallow seeing this, went and harbored himselfe in the plowmans house. When as the flaxe was growne and plucked vp, the laborer made gins and nets to take birdes, wherewith he tooke euerie day many

many other birds, and brought them into his house. To the which birds the Swallow then said: I told you well before, how it should happen. Therefore men ought not to despise good counsell.

The end of the first booke.

The prologue of the second booke.

All manner of fables are founde to shewe folkes what they shall ensue and follow, and also what they ought to leaue and flee, for Fable is as much to say in Poetry, as words in Theology. And therefore I write Fables, to shewe the good conditions of good men, for the lawe is giuen for trespassers, and misdoers, and because the good and iust be not subiect to the lawe; as wee finde and reade of the Athenians, which liuing after the lawe of nature, and also at their libertie, would needes haue a King for to punish all euill: but because they were not accustomed to bee enformed, when anie of them was corrected and punished, they were greatly troubled when their newe King executed iustice: because that afore that time they had neuer beene vnder no mans subiection, it was grievous to them to bee in seruitude, wherefore they were sorrowfull that euer they had demaunded any King. Against the which Esop rehearseth this fable following.

The

The first fable is of the Frogges
and of Iupiter.



Nothing is so good as to liue iustly and
at libertie, for freedome and libertie,
is better then any gold or siluer: wher-
of Esope reheraseth such a fable.
There were frogs which were in dic-
ches and ponds at their libertie, they all together
in one made a request to Iupiter, that hee would
giue them a king, and Iupiter thereof beganne to
maruaile, and for their King hee cast to them a
great peece of wood, which made a great sound
in the water, whereof they had great dread and
feare, and after as they approached to their King for
to make to him obeisance, and perceiued that it
was but a peece of wood, they returned againe to
Iupiter praying him sweetely that he would giue
to them another king: and Iupiter gaue to them
the Heron to bee their king. Then the Heron
entred into the water, and eate them one after
another. And when the frogges sawe that their
King did so deuour them, they began tenderly to
weepe saying to Iupiter, Wee praye thee righte
high and mightie Iupiter, to deliuer vs from the
throte of this dragon and tyrant, which eateth
vs one after another. And then saide Iupiter to
them, the King which ye haue demanded shall be
your maister. For when men haue that which is

con-

conuenient, they ought to be ioyfull and glad, and he that hath libertie, ought to keepe it well, for nothing is better then libertie, for libertie should not be sold for all the gold and siluer in the world.

Of the Columbes or Doves, the Kite, and the Sparrehauke.

VWho so putteth himselfe vnder the safegarde or protection of the euil ought to vnderstand, that when hee asketh aide and helpe hee getteth none, wherefore Esope rehearseth such a fable: of the Doves which demanded a Sparrehauke for to be their king, for to keepe them from the Kite: and when the Sparrehauke was made king ouer them, he began to deuour them, the which Columbes and Doves said among themselves, that better it were to suffer of the Kite, then to be vnder the subiecti- on of the Sparrehauke, and to be martyred as wee be, but thereof wee be well worthie, for wee our selues are cause of this mischiefe. And therefore when men doe any thing, they ought to consider and looke what shall bee the ende of it. For hee doth prudentlie and wisely, that hath respect to the end.

Of the theefe and the Dog.

VWhen one giueth any thing, men ought to take heede to the ende whereto it is gi- uen, whereof Esope rehearseth such a fable, of a theefe which came on a night into a mans house,

for to haue robbed him, and the good mans dog began to barke at him, and then the thiefe did cast at him a peece of bread: and the dog said to him: thou castest this bread for no good wil, but onely to the end that I should hold my peace, to the intent that thou maist rob my master, and therefore it were not good for me, that for a morsel of bread I should lose my life, wherefore go thy way, or else I shal awake my master and all his meny. The dog then beganne to barke, and the theefe fled, and thus by couetousnesse many haue receiued great gifts, which haue caused them to loose their heads. wherefore it is good to consider and looke well, to what intent the gift is giuen, to the ende that none may be betrayed by gifts, neither ought man for any gifts to worke treason against his Lord.

Of the Wolfe and the Sowe.

It is not good for a man to beleue all that hee heareth, whereof Esop rehearseth such a fable, of a Wolfe which came towards a Sowe which wept and made sorow for the great paine that she felt, because shee made her young Pigs. And the Wolfe came to her saying, My sister make thy young Piggies securely, for ioyfully and with good will I shal serue and helpe thee. And the sowe then saide to him, goe forth on thy way, for I haue no neede of the helpe of such a seruant. For as long as thou shalt stand heere, I shall not deliuer mee of my charge. For thou desirest nothing

of Esops Fables.

thing else but to haue them and eate them. The Wolfe then went his way, and anone the sow was deliuered of her pigs: for if she had beleued him, she had had a sorrowfull birth. And thus see that foolishly beleueth, foolishly it happeneth to him.

Of the mountaine that shooke.

Right so it happeneth, that hee that shaketh hath dread and is fearefull, wherefore Esop rehearseth to vs such a fable, of a hil which began to tremble and shake because of the Moll which delued. And as the folke saw that the earth began to shake, they were sore afraid, and durst not come nigh the mountaine, but when they knew how the Moll had caused it to shake, their doubt and dread was turned to ioy, and began al to laugh. Therefore men ought not to beleue all folke which be ful of great words: For some men haue great doubt and feare where no danger is.

Of the Wolfe and the Lambe.

The birch causeth not so much to get some friends, as doth the goodnesse, whereof Esop rehearseth to vs such a fable, of a Wolfe which saw a Lambe among a great heard of Goats, the which Lambe sucked a Goate, and the Wolfe went and said to him, this Goate is not thy mother, go and seeke her at the mountaine, for she shall nourish thee more sweetly and more tenderly then the Goate wil: and the Lambe answered to him. This Goate nourisheth mee in stead of my mother, for shee leauerth

leaueth to mee her paps sooner then to any of her owne children; and yet more better it is for me to be here among these Goates, the to depart from hence and to fall into thy throate to bee deuoured. And therefore hee is a foole which being in freedom or surety, putteth himselfe in danger of death: for better it is to liue hardly and rudely in suretie, then sweetly in perill or danger.

Of the olde dog and his master,

MEn ought not to dispraise the ancient, ne to put the backe, for if thou be yong, thou oughtest to desire greatly to come to olde age or ancient, and also thou oughtest to praise the feats or deeds which they haue done in their yong age, whereof Esoppe rehearseth to vs such a fable. Of a Lord which had a Dog, the which had beene in his youth of good kind. For yee know well that the kinde of a Dog in his youth is to chafe and hunt, & haue great lust to run and take the wild beasts. Then when the dog was come to olde age, and that hee might no more runne, it happened once that he let go and escape from him a hare, wherefore his master was sorrowfull and angrie, and by great wrath his master began to beate him. Then said the dogge vnto him, my master, for good seruice thou peeldest to mee euill: for in my yong age and prosperitie, I serued thee full well, and now that I am come to my olde age, thou hatest and settest mee backe. Haue memorie, howe in my young age I was strong

strong and lusty, and now when I am olde and feeble, thou setteest naught by me. Therefore who so doth any good in his youth, in his age shal not continue in the vertues which he possessed in his young age.

Of the Hares and the Frogs.

MEN say commonly, that as the time goeth, so must folkes go, whereof Esop rehearseth such a fable, that hee which beholdeth the euill of other, must haue patience of the euill which may come vpon himselfe. For sometimes as a hunter chased through the fields and woodes, the Hares beganne to flee for feare, and as they ran, they turned them into a meddow full of frogs, and when the frogs heard the hares run, they beganne also to flee and runne fast. Then an hare which perceiued them so fearefull said to his fellowes: let vs no more bee feareful nor doubtfull, for we be not alone that haue dread, for all the frogs be in doubt, and haue feare as well as we, therefore we ought not to dispaire, but trust and hope to liue, and if some aduersitie do come vpon vs, we must beare it patiently, for once the time shall come, that we shalbe out of feare and dread. Therefore in the vnhappy and vnforsunate time, men ought not to be in dispaire, but ought euer to be in good hope, to haue once a better time of prosperitie: for after great warre cometh great peace, and after raine cometh faire weather.

Of the Wolfe and the Kid.

Good children ought to obserue and keepe the commaundements of their parents and friends: whereof Esoperebeareth such a fable, of a goate which had littered her yong kid, and hunger tooke her, so that she would haue gone to the fieldes, for to haue eaten some grasse, wherefore she said to her yong kid, My childe, beware that if the wolfe come hither to eate thee, that thou open not the doore to him. When the goat was gone to the fieldes, the wolfe came to the doore: the kid answered him, goe hence euill and false beast, for wel I see through the hole, but for to haue me thou faintest the voice of my mother, and therefore I shall keep me wel from opening the doore. Thus good children ought euer to keep well, and put in their heartes and memorie the doctrine and teaching of their parent, for many a one is lost and vndone for lacke of obedience.

Of the poore man and the Serpent.

He ought not to bee assured that doeth applie himselfe to doe other anie euill, and hereof Esoperebeareth vnto vs such a fable: of a serpent which came into the house of a poore man, and liued of that which fell from the poore mannes Table, for the which thing there happened great fortune to this man, and he became very rich. But on a date this man was angry against this serpent, and took

of Esopes fables.

87

a sword and smote at him, wherefore the Serpent went out of his house, and came neuer therein againe. And a little while after, this man fel againe into great pouertie, and then hee knew that by fortune of the Serpent he was become rich, and repented him much because he smot the Serpent, and then this poore man went and humbled him befoze the Serpent, saying vnto him: I pray thee that thou wilt pardon mee the offence that I haue done to thee. And the Serpent said to the poore man: Seeing thou repentest thee so soze of thy misdeede, I forgive it thee. But as long as I shal liue, I shal remember thy malice. For as thou hurtest mee once, so mayest thou another time. Wherefore that which was once euill, shal euer be holden euill. And therefore men ought not to presume ouer him, of whom they receiue some benefit, nor yet to suspect their good and true friends.

Of the Hart, the Sheepe, and the Wolfe.

The thing which is promised by force and for bread, is not to be holden. Whereof Esope rehearseth a fable of a Hart which in the presence of a Wolfe demanded of a sheepe that hee shoulde pay a bushel of corne, and the Wolfe commanded the sheepe to pay it. And when the day of payment was come, the Hart demanded of the sheepe the corne. And the sheepe said to him, the couenants and pactions made by bread and force ought not to be holden and kept, for it was force to mee

✠ ✠

heir

being before the wolfe, to promise & grant to give to thee, that which thou neuer lentest to me, therefore thou shalt haue nothing of me: Therefore it is sometime good to make promise of some thing to eschew greater damage or losse: for the things that are done by force haue no fidelitie.

Of a balde man and the flie.

OF a little euill may come a greater. Whereof Esop rehearseth a fable of a flie, which pricked a man vpon his bald head, and when he would haue smitten her, she flew away, and thus he smote himselfe, whereat the flie began to laugh, and the bald man said, euill beast thou deseruest well thy death, I smote my selfe, whereat thou didst mocke me, but if I had hit thee, thou hadst thereof bin slaine. Therefore men say common'y, that at the euill of other, men ought not to laugh ne scozne, but enuious and scoznesfull words procure many enemies, for which cause oft it hapneth, that of a few wordes quill placed, commeth great noise and damage.

Of the Fox and the Storke.

MEN ought not to doe vnto others, that which they would not should be done to themselves, whereof Esop rehearseth a fable, to wit, of a fox which desired a storke to supper, and the foxe putte the meate vpon a trencher: the which meate the storke might not eate, whereof shee tooke great displeasure, and departed out of the house all hungry, and went to her owne lodge, and because the
fore

fore had thus beguiled her, shee bethought in her selfe how she might beguile the fore: for as men say, It is merrý to beguile the beguilers. Wherefore the stoꝛke prayed the fore to come and suppe with her, and the stoꝛke putte his meate within a glasse: and when the fore would haue eaten, hee could not come thereby, but only licked the glasse, because he could not reach þ̄ meate with his mouth: then he thought he was deceiued. The stoꝛke saide to him: take of such goodes as thou gauest to mee: then the fox right shamefully departed thence. So with the same flasse which hee made for other, the same he was beaten withall himselfe. Therefore he that beguileth other, oft beguileth himselfe.

Of the Wolfe and the mans head.

Some haue more worship then witte, whereof Esope rehearseth a fable of a wolfe, which found a dead mans head, the which he turned vp & downe with his foote, and said: Ah how faire and pleasant hast thou bin, and now thou hast in thee neither wit nor beauty, also thou art without voice and without thought: and therefore men ought not to behold the beauty and fairenesse of the body, but the goodnesse of the courage: for sometimes men giue glory & worship to some that haue not deserued it.

Of the Iay and the Peacockes, how none ought to be proud of that which is not theirs.

NOne ought to weare an other mans raiment: whereof Esope doth rehearse vnto vs a fable of

of a Jay full of haime-glozie, which deckt and arai-
ed himselfe with the feathers of a peacocke. When
he was so drest and araied, he went and conuerſed
among the peacocks: and when he was with them,
he beganne to dispraise his fellowes. And when the
peacocks knew that he was not of their kinde, they
anone plucked off all his feathers, and smote him
in such manner, that no feathers abode vppon him,
and he fled away all naked and bare: and when his
felowes saw him, they said: what gallant commerth
here? where be his feathers which he had a while
ago: hath he no shame or dread to come in our com-
pany: then all the birdes came vppon him and beate
him, saying thus to him: if thou hadst bin content
with thine owne rayment, thou hadst not come to
this villany. Therefore it is nat good to weare an-
other mans gowne, for many weare faire gownes
and girdles of golde, that haue their teeth cold at
home.

Of the Mule and the Flie.

Some make great labour which haue no might,
whereof Elop reherſeth a fable: of a carter that
had a charet or cart which a mule drew forth, and
because the mule went not fast enough, the flie saide
to the mule, Ah paliard mule, why goest thou no
faster: I shal so greatly prick thee that I shal make
thee go lightly. The mule answered the flie, God
keep and preſerue the moone from the wolues, for
I haue no great dread ne feare of thee, but I dread
and

of Esopes Fables.

91

and doubt sore my master that is bypon me, which constraineth me to fulfil his wil, and moze I ought to dread and doubt him then thee that art naught & of no valew ne might. Thus men ought not to let by them ne doubt them which are of no might.

Of the Ant and the Flie.

TO make boast and vaunting is but vaine glorie, whereof Esop rehearseth a fable of the ante and the flie, which strived together for to weete which was the most noble of them both: the flie said to the ant, come hither ant, wilt thou compare thy selfe to mee that dwell in the kings pallace, and eate and drinke at his table: and also I kisse both King and Queene, and the most faire maidens, thou poore and miscreant beast, thou art ever within the earth: and the ant answered to the flie, Now knowe I well thy vanitie and folly: for thou vauntest thee of that whereof thou shouldest be dyspraised, for in all places where thou fliest, thou art hated and put out and liuest in great danger, and as soone as winter comes thou shalt die, but I shall abide aliue alone within my chamber & hole, where as I eate and drinke at pleasure: for the winter shall not forgiue thee thy misdeed, but shal slay thee. Thus he that wil mocke and dyspraise other, he ought first to look and behold himselfe well: for men say commonly, whoso beholdeth in the glasse well, seeth himselfe,
and

and whoso seeth himselfe well, knoweth himselfe,
and whoso knowes himselfe, litle praiseth himselfe:
and whoso praiseth himselfe litle, is wise and sage.

Of the Wolfe, the Fox and the Ape.

HE that once falleth into any euill fault or deede,
hee shall liue with dishonour, and in suspicion
of the people. And howbeit that in aduventure hee
purpose to do some profitable thing to some other,
yet he should not be trusted ne beleued, whereof
Esop rehearseth vnto vs a fable of a wolfe that
made the fox to be cited before the ape. The wolfe
saide, that the foxe was but a cheefe, and a robber
of poore folkes: and then the foxe answered and
saide that hee lied, and that hee was a good and a
true man: and that hee did much good and profite.
And then the ape which was set as a iudge, gaue
sentence, and saide thus to the wolfe: Come hi-
ther, thou hast lost all that which thou demaund-
est, and thou foxe, I beleue well, that thou hast
blarped and robbed some thing, howbeit that thou
deniest it in iustice, but because that peace may be
betwixt you both, yee shall parte together your
goodes, to the ende, that none of you both haue
no whole part: for he that is accustomed to robbe
and steale, with great paine he may abstaine or re-
fraine himselfe from it, for one beguiler euer-
more beguileth an other. And because that the ape
felt them both guiltie and suspicious, made their
disse.

difference to bee accord and parted halfe by halfe.
And therefore they that be accustomed to any fraud,
deceit, or falshood, shall euer liue right heauily and
in supition.

Of the man and the Wefill.

MEN ought well to consider the courage and
thought of him which doth good, and the ende
wherefore he doth it, whereof Esop rehearseth a fa-
ble. Of a man which tooke a Wefill, which chased
after the Rats within his house. And after when
he had taken the Wefill, he would haue killed her.
When the poore Wefill saw the wrath and furie of
the man, shee cried to him for mercie, saying thus,
My Lord, I require and pray thee that thou wilt
pardon me, and that thou wilt reward me for the
great service which I haue done thee, for euer I
haue chased the Rats out of thy house. And the man
saith, thou diddest it not for the loue of me, but onely
thou hast done it to fill thine owne belly: for if thou
hadst done it for the loue of mee, I should haue re-
warded thee, but because thou diddest it not for to
serue mee, but to let and domage me, for what that
the Rats could not eate, thou barest away, & being
waxed fat of mine owne bread, thou must render
and giue to mee all the fatnesse, which thou hast
gotten here, for hee that robbeth shall bee robbed.
Iuxta illud pillatores pillabuntur. For it suffi-
ceth not to doe well, but men must haue a good
intent in the doing of it. Therefore I shall not
pardon

pardon thee, but because thou hast deserved no mercy, thou shalt now be put to death.

Of the Oxe and the Frog.

The pooze ought not to compare himselfe to him which is rich and mightie. As saith this present fable, of a frog which was in a meddow, where espying an Oxe which pastured, she would make her selfe as great and as mightie as the ore, and by her great pride she beganne to swell against the Oxe, and demanded of her children if that shee were not as great as the Oxe, and as mightie, and her children saide, nay mother, for when we behold the Oxe, you seeme nothing. And then the frog began more to swell. And when the Oxe saw her pride, hee trod and crushed her under his foote and brake her belly. Therefore it is not good for the pooze to compare himselfe with the rich. Wherefore men say commonly that the pooze should not swell against the mightie.

The end of the second booke.

The third Booke, of the subtile fables of Esope.

The first fable of the lion and the shepheard.

The mightie and puissant ought not to be unmyndfull of the benefices doone unto them

them by the poore and simple, and ought also to requite them as much as in them lieth. As this fable of Esop approueth and sheweth vnto vs, of a Lyon which ranne after a beast, and as he ran a thorne entred into his foote, which did hurt and griene him greatly. Wherefore hee might not go, but as well as he could hee came to a Shepheard which kept his sheepe, and began to flatter him with his tale, shewing his foote which was soze hurt. The Shepheard was in great feare and dread, and cast before the Lyon one of his sheepe, but the Lyon demanded no meate of him, for more hee desired to haue some helpe and ease of his foote then of any meate. And after when the Shepheard saue the wound, hee with his needle subtilly drew the thorne out of his foote, and tooke out of the wound all the rotten fleshy and corruptione and annointed the wound with sweete ointments, and anone the Lyon was whole. And for to render thanks to the Shepheard, the Lyon kissed his hand, and anone hee returned againe into the highest parte of the wood. And within a little while after, it happened that the Lyon was taken and conuayed into the cittie of Rome. and was put among other beasts, for to deuour the misdoers. Nowe afterwarde it befell by process of time, that the same Shepheard committed an offence, wherefore hee was iudged to be deuoured by the beasts, and as soone as he was cast among them, the Lyon knew him, and began to beholde

behold him, and made to him cheare, and licked him with his tongue, and kept him from al other beasts. Then knew the shepheard that it was the same Lyon which he had made whole, and that he would recompence him of the good which hee had done to him. Whereof all the Romaines were wonderously abashed, and also would know the cause of it, why hee was so cherished with the wild beasts. And when they knew the cause, they gaue leaue to the shepheard to go home, and sent the Lyon againe to the forrest. And therefore men ought to render and giue thanks to their good doers. For ingratitude is a sinne most displeasing to God, and hurtfull to men.

Of the Lyon and the Horse.

The one ought to eschue dissimulation, for none ought to faine himselfe otherwise then he is. As to vs Esope rehearseth a Fable of a Lyon, which sawe a horse eate grasse in a medow, and the lyon for to finde some subtile manner for to eate and deuour him, approached to him and saide, God keepe thee my brother, I am a good leech, and because thou hast a sore foote I will helpe thee, and the Horse knew well all his euill thoughts, and saide to the Lyon: My brother, I thanke thee heartily, and thou arte welcome to mee, I pray thee that thou wilt make my foote whole, and then the Lyon said to the Horse, let mee see thy foote, and as the Lyon looked on it, the

the Horse smote him on the forehead, in such wise that hee brake his head, and the Lyon fell to the ground, and hee was hurt so wonderously, that hee could scarcely rise againe. And then said the Lyon to himselfe, I am wel worthe of this, for he that seeketh euill, euill commeth to him, and because that I dissembled and fained my selfe to be a Whistion, whereas I should haue shewed my selfe a great enemy, I therefore haue receiued a good reward. Therefore euerie body ought to shewe himselfe as he is.

Of the Assc and the Horse.

HE that is fortunate and happy, and is on the top of fortunes wheele may well fall downe. And therefore none ought to dispraise the poore, but ought to thinke how the wheele of fortune is verie doubtfull, as sheweth this present fable, of a horse which was wel harnessed and apparrelled, and his saddle and bridle garnished with gold, which Horse met with an Assc sore laden in a narrow way. And because the Assc turned him not backe, incontinent the Horse saide vnto him, Ha churle, hast thou no shame, that thou bearest no worship nor reuerence to thy Lorde? Who holdeth mee now that I with my foote breake not thy head, because thou giuest not place that I might passe and goe on my way? The poore Assc answered neuer a word, and was sorie: and after that hee would haue beaten him, wherefore hee held his peace

as wise and sage : and the Horse went his way
 And within a little while after, it befell that fortune
 turned his wheele so downe, that this faire horse be-
 came olde, leane and sicke, and out of prosperitie,
 his maister commaunded hee should be had into the
 towne, & in stead of his rich saddle, men should put
 on his backe a panier for to beare dung to the felos.
 Now it hapned that the Asse which was in a med-
 dow eating of grasse, perceiued the horse and knew
 him well, wherof he was wonderously abashed, and
 maruailed much that hee was thus become poore
 and leane. And as the asse went toward him he said,
 Ha fellow, where is now thy faire saddle, and thy
 rich bzible garnished with gold? How art thou now
 become so leane? What hath thy pride profited
 thee, and the great presumption which once thou
 diddest shewe to me? Thinke now how thou art
 leane and vnchristie, and how thou and I be now
 both of one office, and then the miserable and vn-
 happie horse was abashed, and for shame looked
 downward, and answered neuer a word, for al his
 felicitie was then turned into aduersitie. And there-
 fore they that bee in felicity ought not to dispraise
 them which be in aduersitie, for many haue beene of
 great riches, which now be in great pouertie and
 aduersitie.

Of the Beasts and of the Birds.

One man can not serue two masters, which
 be contrarie one to the other, as Esope rehear-

seth

seth to vs in this present fable. Upon a time the beasts made great war against the birds, and they fought euerie day together. And the Bat fearing the wolues, and that the beasts should vanquish them, she thought in her mind and said to her selfe, we are not able to ouercome the beasts, wherefore I will saue my selfe and goe take part with them. And when the battail was ordained on both sides, the Eagle begaine to enter into the battaile of the beasts by such a strength, that with the helpe of other birds he got the field, and vanquished and ouercame the beasts, wherefore the beasts made peace with the birds, and were all of one accord and one will, and for the treason that the Bat had made, she was condemned neuer to see the day, and neuer to flie but onely by night: and also she was dispoiled of all her feathers. And he that will serue two masters contrary one to another, may not bee good ne true. And they which leaue their owne masters, for to serue a stranger which is enemye to his master, bee worthy to bee punished. For the Evangelist saith. No man can both serue God and the deuill.

Of the Nightingale and the Sparrehauke.

Hee that oppresseth the innocents, shall haue an euill ende: whereof Esope rehearseth to vs such a fable, of a sparhawk, which did put himselfe within the nest of a Nightingale, where hee found the young birds. The Nightingale came

and perceiued it, wherefore she prayed and required him to haue pittie on her yong birds, and the Sparrowhawk answered and saide : If thou wilt that I grant to thee thy request, thou must sing sweetely after my will. And the Nightringale began to sing sweetely, not with the heart, but with the throte onely, for she was filled with sorow, that otherwise she might not sing. The Sparrowhawk saide to the Nightringale, this song pleaseth me not, and then the Sparrowhawk tooke one of her yong birds & deuoured it. And as the Sparrowhawk would haue deuoured another, there came an hunter which did cast a net vpon the Sparrowhawk, and when he would haue flown away he might not, for he was taken. And therefore he that hurteth innocents, is worthe to die an euill death, as Cain did that slew his brother Abell.

Of the Wolfe and the Fox.

Fortune helpeth both good and euill folke, and all them which she helpeth not, euill happneth to the. They that set their malice against fortune, be subverted and ouerthrowne by her. Whereof Esope rehearseth such a fable of a wolfe which had assembled together a great prey of meat for to haue liued more diliciously, wherof the fox had great enuy, and to haue stolen some of his good meat, went into the caue of the said wolfe, and said vnto him, My gossip because that it is long sence I sawe thee, I am in great heauines and sorrow, and also because a long

time we
the woolf
him, T
but to ro
gry, and
thou wil
my to th
hands, a
thou do
the fore
the shep
with a f
the fox
as he
dogs, b
done eu
to his r
the last

M
that
to us
on a
and a
ned,
as he
small
bee v

time we haue not bin conuersant together. When the wolfe knew the mallice of the Fox, he said to him, Thou art not come hither to see how I fare, but to rob me. Fox which wrodes the fox was angry, and went to a shepheard, to whom he said, if thou wilt be auenged of the wolfe which is enemy to thy heard, this day I shall put him into thy hands, and the shepheard answered the fox thus: if thou do as thou saiest, I shall pay thee well. Then the fox shewed him the hole wherein he was, and the shepheard incontinent went towards the hole, & with a speare he killed the wolfe. By this maner the fox was well refreshed of the good of other, but as he returned homewards he was deuoured of dogs, wherefore he said to himselfe, because I haue done euill, euill cometh to me: for sin returneth to his maister, and he that liueth by robbery shall at the last be knowen and robbed.

Of the Hart and the Hunter.

MEN sometime praise that that should be dispraised, and oftentimes men blame and dispraise that that should be praised, as Esop rehearseth to vs a fable of an hart, to whom it happened upon a time that hee dranke in a fountaine or well, and as he dranke, he saw his head which was horned, wherefore he praised much his hornes. And as he looked on his legges, which were long and small, he dispraised and vitupered them, and as hee was drinking in the fountaine, hee heard the

boyce, and the barking of dogs, wherfore he would haue fled into the forrest to haue saued himselfe: but as he saw the dogs so neare him, he would haue entred within a bush but hee might not, for his horns kept him out, and hee then seeing that he might not escape, began to say within himselfe, I haue blamed and vicupered my legges which haue bin to me profitable, and haue praysed my hornes which be now the cause of my death. And therefore men ought not to dispraise the thing that is profitable, nor praise the thing that is vnprofitable. Also they ought for to praise and loue the Church of Christ and also the commaundements of the same. And also to dispraise and flee all sin and vice which be euill and damnable.

Of the Goddesse Iuno and Venus,
and other women.

BEfore the gods and goddesles, men must euer praise chastitie, for it is worshipfull and an honest thing to any man, to holde him well content alone. But Venus for her disport and to driue away the time, would interpret the saying of the hens, wherfore she demāded a hen which was in her house. But at this time I shal keepe my tongue & no further I shall speake therof, for many wise men haue read and seene al this booke, & vnderstand al the matter of it. And because it is licite & honest, and that we all be bound to keepe Ladies in their worship & honor, and also in their place, where it shall bee possible

possible to vs, we ought to praise them. We shall now cease to enquire farther of this matter and history, which we shall leaue in latin for great clarks, and in especiall for them that will occupy their time to study and reade the glose of the said Esope.

Of the knight and the widow.

The woman which liueth in this world without reproch or blame, is worthy to be praised greatly, whereof Esope rehearseth a fable of a man and a woman, which loued much each other. It happened then by Atropos or death, (which we all must suffer) that the saide man died, and as men would haue borne him to his graue which was without the towne, his wife made great sorrow, and wept piteously, and when he was buried, she would abide stil vpon the graue, and made her a little lodge or house therevpon, and out of that lodge she would neuer depart for any faire wordes, neither for any gift, ne for displeasure of her parents. Now it befell in the towne that a misdoer was condemned to be hanged, and to the ende hee should not be taken downe from the gallows, commandement was giuen that a knight should keep him, & as the knight kept him he had great thirst, and anone he perceiued the lodge of the saide woman, and went to her, and prayed her to giue him some drinke, and shee with good heart gaue him drinke, and when hee hadde drinke, hee returned toward the gallows. This

Knight came an other time to the woman to comfort her, and three times he did so. And as he was thus going and coming, doubting of no body, in the meane time the hanged man was taken from the gallows, and when the knight was come to the gallows, & saw his dead man gone, he was greatly abashed, & not without cause, for he was charged with him vpon paine of death, that if he were taken away, this knight should suffer death: & incontinent he went to the said woman, and kissed her feet, and lay before her as he had bin dead. And shee saide to him, my friend, what wilt thou that I do for thee: Alas said he, I pray thee that thou helpe and counsell me at my great neede: for nowe, because I haue not kept my thiefe well, I must therefore suffer death. And then answered the woman: haue no dread my friend, for I shall finde the manner whereby thou shalt be deliuered: for wee shall take my husband, and hang him in steede of the thiefe. Then beganne she to delue, and tooke out of the earth her husband, and at night she hanged him on the gallows in steede of the thiefe, and said to the knight: right deare friend, I pray thee keep it secretly, for wee doe it secretly. Thus dead men haue some which make sorrow for them, but the sorrow is soone gone and past. They that bee aliue haue some which dread them, but their dread ceaseth when they be dead.

Of the yong man and the common harlot.

Of the common & foolish woman Escape rehearseth

seth to vs a fable : of a woman named Thais, which because of her fained loue was the losse and death of many yong men. To one that had beat her often before that time, she saide in this manner: My right deare loue and friend, I suppose that of many one I am desired and loued : neuerthelesse I shall see my loue on thee alone, wherefore I pray thee that thou wilt be mine, and I shall be thine, for all thy goods I care not, but for thy sweet body. But hee that knewe the fantasie of the woman, answered right sweetly, thy wil and my wil be both one, for thou art she I most desire, and she that I shall loue all the terme of my life if thou no more deceiue me, but because thou hast deceiued me in times past, I am the more afraid of thee. But notwithstanding this, thou art much pleasant and faire to the sight of me. Thus the one beguiled the other, for the loue of a common harlot is not to be trusted, for thou oughtest to know and thinke within thy selfe, that the common and foolish woman loueth thee not, but she loueth thy silver.

Of the father and the euil sonne.

The good and wise father ought to chastise his children in their yong age, and not when they are old, for then it is much difficultie to make them bow, as Esope rehearseth vnto vs a fable of a Father which had a sonne, the which did nothing that hee ought to haue doone, but euer was going and playing in the towne. And the Father for the crime and misrule of his sonne, brawled euer, and beat

beat his meany, saying vnto them such a Fable of a plowman or labourer, which bound a bull by the hornes to an ore. The bull would not be bound, and smote strongly with his feet after the man, and lanced his hornes at him. At the last, when he was bound, the labourer saide to them, I haue ioyned and bound you both together, to the ende that you should do some labour. But I will that the least of you two, that is, the bull, be learned and taught of the greatest, which is the ore, for I must (saide the labourer to himselfe) binde them thus together, to the end that the bull which is yong, fierce, malicious, and strong, shunte ne hurt no body, whereof great dammage might come to me. But because that I know well the ore shal teach and gouern himself, I haue put and bound them both together. And thus the fable sheweth to vs, that the father ought to teach and giue good example to his children, and chastise them while they be yong, for he that well toucheth, well chasticeth.

Of the Serpent and the File.

TH E Authour, that is to weete, Esope, rehearseth vnto vs a fable of two euilles, saying, that a serpent entred sometime within the Forge of a Smith, for to search for some meate for her dinner, it happened that she found a file, which shee began to gnaw with her teeth. Then said the file to her, if thou do bite and gnaw me, yet shalt thou do me no hurt, but thou shalt hurt thy selfe, for

for by my strength all the Iron is plained, and therefore thou art a foole to gnaw on me, for I tel thee that no euill may hurt ne damage an other euill, ne no wicked may hurt an other, and so of the hard, for one hard shall not breake another, ne two enuious men shall not both ride vpon one Ase. Therefore the mightie and strong must loue him, which is as mightie as himselfe.

Of the Wolues and the Sheepe.

When men haue a good head, and a good Captaine, they ought not to leaue him: for he that leaueth, repenteth afterward, as Esope rehearseth to vs a fable of the Sheepe which had warre and dissention with the Wolues, and because that the wolues made so strong warre against the Sheepe, the Sheepe then tooke for their helpe the Dogges and the Wethers also, and then was the battell of the Sheepe great and strong, and fought so victoriously against the Wolues, that they put them to flight. And when the Wolues sawe the strength of their aduersaries, they sent an ambassadour toward the sheepe for to haue peace among them, the which ambassadour said to the Sheepe in this manner: If yee will giue vs the Dogges, wee shall sweare vnto you that wee shall neuer keepe ne hold warre against you, And the Sheepe answered: if ye will sweare we shall be content. And thus they made peace together, but the Wolues killed the dogges which

which were captains of the sheep : wherefore when the little and yong wolues were growne in their age, they came of each part, and contriued and assembled them together, & all in one accord and wil, said to their ancestoꝝ and fathers, we must eate vp all the sheep. Their fathers answered and saide to them, we haue made peace with them : neuertheless the yong wolues brake the peace, and ran fiercely vpon the sheep, and their fathers after them: and thus bicause that the sheep had deliuered the dogs to the wolues which were their captains, they were all destroyed and deuoured by the wolues. Therefore it is good to keep well his captain, which may at need succour and help : for a true friend at need, is better then a realme, for if the sheep had kept the dogges with them, the wolues had not deuoured them. ¶ Therefore it is a sure thing to keepe well the loue of his protectoꝝ and good friend.

Of the Man and the Wood.

HE that giueth aide and helpe to his enemy, is the cause of his owne death, as rehearseth this fable, of a man which made an are : and after that he had made his are, he asked of the trees : We trees giue me an handle, and the trees were content. And when he had made fast his handle to the are, he beganne to cut and throw downe to the ground all the trees : wherefore the oake and ash saide : if we be cutte it is but right and reason, for

fox of our etwne selfe we be cut and throwne downe.
And thus it is not good fox one to put himselfe into
the danger and subiectiõ of his enimie, as thou
maist see by this present fable. For men ought not
to giue the staffe by the which they may be beaten.

Of the Wolfe and the Dogge.

Libertie or freedome is a pleasing thing, as E-
sope rehearseth a Fable of a wolfe and a
dogge, which by chance met together, where the
wolfe demaunded of the dogge, whereof art thou
so fat and so pleasant? and the dogge answered to
him, I haue well kept my Lords house, and haue
barked at the cheeues which came into the house
of my master. Wherefore hee and his menp
giue to mee plentie of meate, whereof I am fat
and pleasant. And the wolfe saide to him, It is
well saide my brother, certainly seeing thou art
so well at thy ease, and farest so well, I haue
great desire to dwell with thee, to the intent that
thou and I may make but one dinner. Well said
the dog come on with me if thou wilt bee as well at
thine ease as I am, and haue thou no doubt of
nothing. Then the wolfe went with the dogge, and
as they went by the way, the wolfe beheld the
dogs necke which was all bare of haire, and de-
maunded of the dogge and said, My brother why
is thy necke so bare? and the dog answered, it is
because of my great collar of iron, to the which
daily I am fastned, and at night I am unbound
fox

for to keepe the house the better. Then saide the weolfe to the dog, I that am in libertie, will not be put in subiection, to be bound and neede not, and therefore for to fill my belly I will not be subiect, if thou be accustomed to be bound, continue thou in it, and I shall liue as I am wont and accustomed. Therefore there is no riches greater nor more of value then is libertie, for libertie is better then all the gold in the world.

Of the hands, the feete, and the mans belly.

HOW, shal one do any good to another, the which can do no good to his owne selfe: as thou maist see by this fable of the feet and of the hands, which sometime had great strife with the belly, saying, all that we may or can get by our labour, thou eatest it, and yet thou dost no good, wherfore thou shalt haue no more of vs, and wee shal let thee die for hunger. And then when the belly was sore hungry, she began to crie: alas I die for hunger, giue me somewhat to eate: and the feete and hands said, thou gettest nothing of vs. And because that the belly might haue no meate, the conduites through the which the meate passeth, became small and narrow, and within few daies after, the feete and the hands, for the feeblenesse which they felt, would then haue gotten meate for the belly, but then it was too late, for the conduits were ioyned together, and therefore the lims might doe no good to other, that is to witte

And he that gouer-
th

neth not well his belly, with great paine he may holde the other limbs in their strength and vertue. Therefore a seruant ought to serue well his master, to the end that his master hold and keepe him honestly, and to receiue and haue good reward of him when his master shall see his faithfulness.

Of the Ape and the Fox.

OF the poore and the rich, Esope rehearseth a fable, of an ape which prayed a fox to lend him some of his great taile, for to couer his buttockes therewith, saying thus to him, what doth thy long taile auaille thee: it auaileth thee nothing but letteth thee. And that which letteth thee, shall be good for me. The fox said to him, I would that it were yet longer. For rather I would see it all fouled and dagled, then it should beare to thee such honour, as couer thy foule buttockes therewith. And therefore giue not thou that thing which thou hast need of, to the end that thou lacke not of it.

Of the Marchant and the Asse.

MAny one bee tormented after their death, wherefore men ought not to desire their owne death, as Esope rehearseth this fable, of a marchant which led an Asse laden in the market: and for to be soone at market, hee beate his Asse, and sore pricked him, wherefore the poore Asse wished and desired his owne death, weening to him after his death he should be in rest. And after

after that hee was well beaten and chased he died, And his master made him to be flaine, & of his skin he made Tabours which he euer beaten. And thus, what paine soeuer men haue during their life, they ought not to desire noz wish their death. For many there be that haue great paine in this world, that shall haue greater in another world. For a man hath no rest for death, but for his merits.

Of the Hart and the Oxe.

O help by flying none is assured to escape the danger where-from hee flieth, as is shewed by this Fable. Of an Hart which ranne before the Dogs, to the end that he should not be taken, and he fled into the first towne that he found, and entred into a stable whereas many Oxen were, to whome he declared the cause why hee was come thither, praying them that they would saue him. And the oxen said thus to him : alas pooze hart, thou art among vs euill rescued, thou shouldest bee more sure in the fields, for if thou be perceiued or seene of the sheheard, or else of our master, certainly thou art but dead. Alas for pittie saide the Hart, I pray you that you will hide mee within your racke, that I be not perceiued, and at night I shall go hence, and shall put my selfe into a sure place. And one of the seruants came for to giue hay to the Oxen, and when hee had done hee went away and saue not the Hart, whereof the hart was greatly reioyced, ~~in~~ that hee had escaped the

perill of death, he then rendred thanks to the Oxen. And one of the oxen said to him, it is easie to escape out of the hands of the blind, but it is difficult to escape from the hands of him that may well see. For if our master come hither, which hath more then an hundred eyes, certainly thou art but dead if he perceine thee. And if hee see thee not, certainly thou art saued, and shalt go forth on thy way surely. The master with him a short while after went into the stable. And after he demaied to see the hay which was before the oxen, and himselfe went and felt of it, and as he felt the hay, he felt the hornes of the Hart with his hands, and to himselfe hee saide, what is this that I feelee here? And being dreadfull, called his seruants, and demanded how that hart came there. And they said to him, My Lord wee know nothing thereof. Then the Lord was full glad, and made the Hart to be taken and slaine, and the Lord made a great feast for to haue him eaten. Therefore it hapneth oftentimes that he which supposeth to flie, is taken and holden with the lace or net, for hee that flyeth away is in great perill. Wherefore men ought well to keepe themselves from doing of such things whereby they neede not flie.

Of the Fallace and the Lyon, and of
their conuersation.

TO bee conuersant with folke of euill life, is a thing perillous, as Esope rehearseth a fable of a Lyon right strong and mightie, which
made

made him selfe King, for to haue great renowne and glorie. And from thenceforth he beganne to change his conditions and custome, shewing him selfe curteous, and swore that hee should hurt no beasts, but should keepe them against euerie one. And of this promise he repented him, because it was difficult and hard to change his owne kinde. And therefore when he was hungrie, hee led with him some small beasts into a secret place for to eat & deceiue them. And he demanded if his mouth stanke or not, and they said it stanke, and al they which answered not, hee killed and deuoured them all. It happened that hee demaunded of the ape if his mouth stanke or not, and the ape saide no, but that it smelled like bawme, and then the Lyon had shame to slay the ape, but hee found a great falshood for to put him to death. Hee fained to be sicke, and commanded that the leeches and surgeons shoulde come to him. When they were come, hee commanded them to looke on his vyne. When they saue it, they said to him, Sir yee shall soone be whole, all is at your commaundement, and the Lyon answered, alas right faine would I eate of an Ape. Certainly saide the surgion, that is good meate: Then was the ape sent for, and notwithstanding that hee worshipfully spake and answered to the King, the king made him to die and deuoured him. Therefore it is perillous and harmefull to bee in the fellowship of a tyrant, for hee it euill or good hee will and deuour euerie thing,

and

and right happie is hee that may escape from his
bloudy hands, and that may eschew and flie the fel-
lowship of the euill tyrant.

The end of the third Booke.

The fourth booke of Esopes Fables,
whereof the first Fable maketh mention
of the Foxe and the Raisins,

HEe is not wise that desireth a thing which hee
may not haue, as rehearseth this present fable,
of a foxe, which beheld the raisins that grew vpon
a high vine, which he greatly desired. And when hee
sawe that hee could get none, he turned his sorrow
into ioy, & saide, these raisins be sower, and if I had
some I would not eate them. And therefore he is
wise that faimeth not to desire the thing which hee
may not haue.

Of the Wesill and the Rats.

WIt is better then strength, as rehearseth
to vs this fable of an olde Wesill, which
might no more take Rats, wherfore she was often
hungry, and thought that shee would hide her selfe
within the floure to take the Rattes which came
to eate it. And as the Rats came to the floure, shee
ooke and eate them one after another. And as the
oldest Rat of all perceiued her malice, hee saide
thus in himselfe, Certainly I shall keepe me well
from thee, for I know well thy malice and falshood.

Therefore he is wise that scapeth the malice of euil folke, by wit and not by force.

Of the wolfe, the shepheard, and the hunter.

MAny folke shewe themselves good in words which are full of great fantasies, as rehearseth this fable of a wolfe which fled before a hunter, and as he fled he met with a shepheard, to whom he said, my friend, I pray thee that thou tell not to him that followeth me, which way I am gone: and the shepheard said to him, haue no dread ne feare nothing, I shall shew to him another way: as the hunter came, he demanded of the shepheard if hee had seene the wolfe, and the shepheard both with his head and with his eies, shewed the hunter the place where the wolfe was, and with the hand and the tongue shewed the contrary. And incontinent the hunter vnderstood him well. But the wolfe which perceiued well all the fained manners of the shepheard, fled away. And within a little while after the shepheard encountred and met with the Wolfe, to whom he said: pay me for that I haue kept thee secret. And then the Wolfe answered to him in this manner, I thanke thy hands and tongue, and not thy head ne thine eies, for by them I should haue beene betrayed if I had not fled away: therefore men must not trust in him that hath two faces and two tongues: for such folke are like the Scorpion, which annointeth with his tongue and pricketh sore with his taile.

Of

Of Iuno the goddesse, the Peacocke and
the Nightingale.

Every one ought to be content with nature, and
such goodes as God hath sent him, to vse them
iustly: as is rehearsed vnto vs by this fable of a
peacocke which came to Iuno the goddesse, and said
to her, I am heauie and sorrowfull, because I can-
not sing as well as the nightingale, for euery one
mocketh and scorneth me because I can not sing.
Then Iuno to comfort him said: thy faire form and
beauty is of greater worth, and more to be praised
then the song of the nightingale, for thy fethers and
thy colour be resplendishing as the precious eme-
rald, and there is no bird like to thy feathers, ne to
thy beauty: the peacocke saide vnto Iuno, all this is
naught sith I cannot sing. Then Iuno saide againe
thus to the peacocke to content him: this is the dis-
position of the gods, which haue giuen to either of
you one propertie and one vertue, such as it plea-
seth them, as they haue giuen to thee faire beauty
with goodly feathers, so they haue giuen vnto the
nightingale faire and pleasant song, and to all other
birds their proper quality. Therefore euery one
must be content with that he hath, for the miserable
auaricious, the more goodes that they haue, the
more they desire to haue.

Of the Panther and the villaines.

Every one ought to do well to the stranger and
to forgiue the miserable. As rehearseth this

the first booke of Esops fables

Fable of a panther which fell into a pit, and when the villaines or churles of the country saw her, some of them began to smite her, and other saide, forgiue and pardon her, for she hath hurt no body, and there were other that gaue to her bread, and another said to the villaines, beware you slay her not. And because they were all of diuers mindes, euery one of them went home againe, weening that she shoulde die within the said pit, but by little and little she climed vp, and went to her house, and caused her selfe to be well medicined, insomuch that shee was soone whole. Within a while after, she hauing in memorie the great iniury that had bin done to her, went againe vnto the place where she had beene hurt and sore beaten, and beganne to kill and slay all beasts which were there about, and put the shepheard and swineheard and other which kept beasts to flight, she brent the corne, and many other euils and great harme she did thereabout. When the folkes of the countrey sawe the great dammage that shee did to them, they came toward her, praying hir she would haue pitie on them. To them she answered in this manner, I am not come hither to take vengeance on them which haue had pity of me, but onely on them that would haue slaine me. And for the wicked and euill folke I recite this fable, to the ende that they hurt no body, for if the villaines had taken pitie one as well as an other of that pooze panther or serpent, which was a stranger and miserable when she was in the pit, the foresaide euill had not hapned

happened vnto them.

Of the Butcher and the Wethers.

When a linage or kindred is indifferent in di-
uision, they shall not do any thing lightly to
their profit, as rehearseth this fable : of a butcher
which entred into a stable full of wethers, and when
the wethers saw him, none of them saide one word.
The butcher tooke the first he found : then the we-
thers spake al together and saide : let him do what
he will, and thus the butcher tooke them all one af-
ter another saue onely one. And as he would haue
taken the last, the poore wether saide to him : iustly
I am worthy to be taken, because I haue not holpe
my fellowes: for he that will not help ne comfort o-
thers, ought not to demaund helpe ne comfort: for
vertue vniited is better then vertue separated.

Of the Falconer and the Birds.

The wise ought euer to keepe good counsell, and
in no wise ought they to do the contrary: as re-
hearseth this fable, of the birds which were ioyfull
and glad when the prime time came, because their
nests were then all couered with leaues. Inconti-
nent they beheld and saw a falconer which dyest and
laide his laces and nets for to take them, and then
they said al together : ponder man hath pity on vs,
for when he beholdeth vs he weepeth. And the par-
trich which had experimented and assaied all the
deceits

deceits of the said faulconer, said to them : keepe ye all well fro the said man, and flee from him into the aire, for he seeketh nothing but the manner how to take you, for if he take you, he shal eate and deuour you, or to the market he shal beare you to be sold : and they that beleueed his counsell were saued. And therefore they which beleue good counsell, are deliuered out of perils, and they which beleue it not, be euer in danger.

Of the true man, the liar, and the Ape.

In time past, men praised more the folkes full of leasings and falshood, then the man ful of truth, which thing raigneth untill this day, as we may see by this present fable, of a true man and a liar, which went both togither thorow the country, and so long they went together in their iornies, that they came to the prouince of apes, and the king of apes made them to be taken and brought befoze him : hee thus being set in his maiestie like an emperour, and all his apes about him, as the subiects be about their lord, demaunded of the liar, and said : Who am I : and the liar and flatterer saide to him : Thou arte emperour and king, and the fairest creature that is on earth. After the king demaunded of him againe : who be these that be about me : And the liar answered, sir they be your knights and your subiects to keep your person and your realme. Then the king saide, thou art a good man, I will that thou be my great steward of my household, and that euery one beare

beare to thee honoz and reuerence. When the man
 of trueth heard all this, he saide in himselfe, if this
 man for making of lies is so greatly aduanced, then
 by great reason I shal be more worshipped if I say
 trueth. Then the king asked the true man and said,
 Who am I, and all that be about me? Then the
 true man answered thus vnto him, thou art an ape,
 and a beast right abhominable, and all they which
 be about thee are like vnto thee. Then did the king
 command he should be broken and torne with teeth
 and clawes and cut all in peeces. And therefore it
 hapneth oft, that liars and flatterers be aduanced,
 and that true men be set low and put backe: for oft-
 times for saying truth, men leese their liues, which
 thing is against iustice and equitie.

Of the Horse, the Hunter and the Hart.

NOne ought to put himselfe in subiection, for to
 auenge him on other, for better it is not to sub-
 mit himselfe, then to be submitted. As rehearseth
 this fable, of an horse which enuied an hart, because
 he was fairer than he. The horse by enuy went vn-
 to an hunter, to whome hee saide in this manner: If
 thou wilt beleue me, we shall this day take a good
 prey, leape vpon my backe, and take thy sword, and
 wee shall chase the hart, and thou shalt hit him with
 thy sword, and kill him, and so thou maiest eat
 him and sell his skinne. And then the hunter mo-
 ued

ued by auarice, demanded of the hōse saying, thinkest thou indeede we may take the hart of whome thou speakest to me: and the hōse answered thus: assure thy selfe of it, for hereto shal I put all my diligence and strength, leape on me, and do after my counsell, and then the hunter leapt forthwith vpon the hōse backe, and the hōse beganne to runne after the hart, and when the hart sawe him come, hee fled: but bicause the hart ranne faster then the hōse did, he escaped from them, and saued him, and then when the hōse felt himselfe very weary, and that he might no moze runne, hee saide to the hunter in this manner, light from my backe, for I may beare thee no moze, and I haue missed of my prey. Then said the hunter to the hōse, seeing thou art entred into my hands, yet shalt thou not escape thus from me, thou hast the bridle in thy mouth whereby thou maist be kept still, and restrained, and though thou wilt leape, the saddle shall keepe me, and if thou wilt cast thy feete fro thee, I haue good spurres to constraine thee, and make thee to goe whether thou wilt or not where I will haue thee. Therefore keep thy selfe well, that thou shew not thy selfe rebellious vnto me. It is not good therefore to put and to submit himselfe vnder the hands of other, weening thereby to be auenged of him against whome men may haue enuie, for whoso submitteth himselfe vnder the might of other, hee bindeth himselfe vnto him.

Of the Asse and the Lion.

The great callers by their high and loud cry, suppose to make folke afraid, as reciteth this fable, of an asse which somtime met with a lion, to whom the asse said, let vs clime vpon a mountaine, and I shall shew thee how the beasts be afraide of me: and the lion beganne to smile, and answered the asse, go we my brother: and when they were vpon the top of the hill, the asse began to crie, and the foxes & hares beganne to flee. When the asse sawe them flee, hee said to the lion, seeest thou not how the beasts dread and doubt me? The lion said, I had also bin fearefull of thy voice, if I had not knowne verely that thou art but an asse: and therefore men neede not to doubt him that aduanceth himselfe for to do that he can not doe. Ne also men neede not to doubt a foole for his noise, ne for his great voice.

Of the Hawke, and of the other Birds.

The hipocrits make to God a beard of straw, as in this fable: of a hauke which sometime fained he would celebrate a natiuitie, or hold a great feast, the which should be kept within a temple: and vnto his feast and solemnitie he inuited and sommoned all the small birds, to the which they came. And incontinent as they were all come to the feast, and entred into the temple, the hauke did shut the gate, and put them all to death one after an other. And therefore

therfore this fable sheweth to vs how we must keep our selues from al them which vnder faire seeming haue a false heart, and those be hypocrites and deceiuers of God and the world.

Of the Fox and the Lion.

HE is well aduised that taketh warning by the perill of other, as rehearseth this present fable. Of a Lion which sometime fained him selfe sicke: and when the beasts knew that the lion was sick, they would go all to visit and see him as their king, and incontinent as the beasts entred into his house to comfort him, he deuoured them. When the foxes were come to the gate fox to haue visited the lion, they knew well the fallace and falsehoode of the lion, and saluted him at the entry of the gate, and entred not within: and when the lion saw that they would not enter into his house, he demaunded of them why they would not come in. One of the foxes said vnto him, we perceiue wel by the traces, that all the beasts which haue entred into thy house came not out againe: also if we enter within, wee should no more come out againe. Therefore hee is well happy that taketh example by the hurt of other: fox to enter into the house of a great lord it is easie, but to come out of it again it is very difficile.

Of the Asse and the Wolfe.

In an euill man, faith noz trueth ought neuer to be expected. As men may well see by this fable

ble of an wolffe, which visited an asse which was right sicke, the which wolfe began to feele and touch him, and demanded of him and said. My brother and friend where about is thy soze? And the asse saide to him, there where thou touchest: and then the wolfe faining to helpe, began to bite and smite him. And therefore men must not trust flatterers, for they do one thing and say another.

Of the Hedgehog and three litle Kids.

I behouueth not the young to mocke or scorne their elders: as rehearseth this fable of three litle Goats, which mocked a great hedgehog, which fled befoze a wolfe, and when he perceiued the scorning of them, he said to them. Ah pooze fooles, yee wot not wherefoze I flee, for if yee wist and knew well the inconuenience and perill yee woulde not mocke at it. And therefore when men see the great and mightie be fearefull, the lesse and feeble ought not to be assured: for when a towne is taken and gotten by hazard of warre, the countrey about is not therefore the more assured, but ought to tremble and shake.

Of the Man and the Lyon.

Men ought not to beleue the Painter, but the trueth, and the deede. As men may see by this present fable of a Man and a Lyon which had strife together, and were in great contention, for to weete and knowe which of them
both

both was more stronger. The man said that he was stronger then the Lyon, and for to haue his saying verified, he shewed to the Lyon a picture where as a man had victorie ouer a Lyon, as of the picture of Sampson the strong. Then said the lion vnto the man, if the lion could make pictures as wel as men, it should be here painted howe the Lyon had victorie ouer the man, and now I shal shew thee the prooue thereof. Then the Lyon led the man to a great pit, and there they fought together, but the lion cast the man into the pit, & submitted him to his subiection, and said: thou man, now knowest thou al the truth which of vs both is stronger, and therefore by the worke is knowne the most subtil worker.

Of the Cammell and the flie.

HEe that hath no might ought not to prayle himselfe, as rehearseth this present Fable of Cammell, which had great charge or burthen. It hapned that a flie, because of the cammels haire, leapt to the backe of the cammell, and was bozne of him all the day, and when they had gone a great way, and that the Cammell came at euen to the Inne, and was put in the stable, the flie leapt from him to the ground, beside the foote of the Cammell, and after hee saide to the Cammell, I haue pittie of thee, and am come downe from thy backe, because I would no more grieue thee by the bearing of mee, and the Cammell saide to the flie, I thanke thee, howbeit that I am not soze laden

laden of thee. And therefore of him which may neither helpe nor let, men neede not make great estimation.

Of the Ant and the Crekit.

It is good for euerie man to puruey himselfe in summer season, of such things whereof hee shall haue neede in winter, as thou maist see by this present fable. Of the crickit which in the winter time went and demanded of the Ant some corne to eate. And then the ant said to the Crekit, what hast thou done al the sommer last past? and the crekit answered, I haue sung. Then said the ant to her, of my corne thou gettest none: for if thou hast sung all the summer, go daunce all the winter. And therefore there is a time ordained for labour, and a time for rest. For he that worketh not, shall haue cleane teeth and lacke at his neede.

Of the Pilgrim and the Sword.

An euill man may be cause of the perdition or losse of many folkes. As rehearseth this present fable, of a Pilgrim which founde in his way a sword. And hee asked of the sword, what is he that hath lost thee? And the sword answered to him, A mā alone hath lost me, but many one I haue lost. And therefore an euill man may well bee lost, but ere he be lost, he may well let many one. For because of an euill man may come in a countrey many evils.

Of the sheepe and the crow.

MEn ought not to do iniury nor dispise the poore innocents nor simple. As rehearseth this present fable of a crow, which set her selfe vpon the backe of a sheepe. And when the sheepe had borne hir a great while, she said to her, thou shalt keepe thy selfe wet to set thee vpon a dog. Then the crow said to the sheepe. Thinke thou not poore innocent that I wot not well with whom I play, for I am olde and malicious, and my kind is to let all innocents, and to be a friend vnto the euill. And therefore this fable sheweth plaine, how there be folke of such kinde that wil doe no good worke, but onely let the innocents and simple folke.

Of the Tree and the Reede.

NOne ought to bee proude against his Lorde, but ought to humble himselfe toward him, as rehearseth this fable, of a great tree which would neuer bowe for any winde, and a Reede which was at his foot, bowed himselfe as much as the winde would: and the Tree sayde to him, Why dost thou not stand still as I doe? And the reede answered, I haue not the might as thou hast. And the tree saide to the reede proudly. Then haue I more strength then thou. And anone after there came a great winde which threw downe the sayde great Tree to the ground, and the reede abode still vp. For the proude shall alway
be

be throwne downe, and the humble shall be exalt:
For the roote of all vertue is obedience and humi-
litie.

The end of the fourth booke.

Here beginneth the fift booke, where-
of the first Fable maketh mention of the
Mule, the Wolfe and the Foxe.

MEN call many folke asses that be very subtil
and wise, and many thinke to know much and
to be great clerkes that are indeede but asses. As
it appeareth by this fable: of a Mule which eate
grasse in a meddow neare a great forrest, to whome
came a fox which demanded of him and said: What
art thou: and the mule answered, I am a beast. And
the fox said, I do not aske that of thee, but I aske
who was thy father: and the mule answered, my
great father was an horse. And the fox said againe,
I do not aske that, but onely that thou tell mee
what is thy name. And the mule said to the fox, I
know not, because I was little when my father di-
ed, neuer thelesse, to the end that my name shoulde
not be forgotten, my father made it to be written
vnder my left foote behinde, wherefore if thou wilt
know my name, go thou and looke vnder my foote.
And when the fox understood the fallshoode of the
mule, hee went againe to the forrest, and met the
wolfe, to whome hee saide, Ha miscreant beast,
A what

What doest thou here? come with me, and into thy hands I shal put a good prey. Looke in ponder meadow, and there thou shalt finde a good fat beast, of the which thou maiest be filled. The wolfe entred into the medow, and found there the mule, to whom he said: who art thou? and the mule answered to the wolfe, I am a beast: The wolfe said to him, this is not that I aske of thee, but tell mee how thou arte named. The mule said, I wot not, but neuertheless, if thou wilt know my name, thou shalt find it written vnder my left foot behind. Then the wolfe saide, I pray thee vouchsafe to shew it me, and the mule lift vp his foot, and as the wolfe beheld in the foote of the mule, the mule gaue him such a stroke with his foot on the forehead, that almost the brayn fell out of his head. And the fore which was within a bush and sawe all the manner, beganne to laugh and mocke the wolfe, to whom he said, foule beast, thou wottest well that thou canst not reade, wherefore euill thereof is come to thee, thy selfe being cause of it. For none ought to take vpon him to do that that is impossible to him. And therefore many be deceiued that take vpon them to do that that they cannot skill of.

Of the Bore and the Wolfe.

There are some that presume for to bee great Lords, and dispraise their parents, that at the last do become pooze, and fall into great dishonour.

nour: as thou maist see by this present fable, of a Boze which was among a great head of swine, and for to haue Lordship and domination ouer them, he began to make a great rumour, and shewed his great teeth for to make the other swine afraid, but because they knew him, they set nought by him, whereof he was much displeased, and would go in to the heard of sheep and lambs. And when he was there, he began to make a great rumour, and shewed his great teeth. And when the lambes heard him, they were sore afraid, and began to shake for feare. Then said the boze within himselfe, here is the place wherein I must abide and dwell, for here I shall be greatly worshipped, for euerie one quaketh for feare of me. Then came the wolfe hither for to haue rauished some pray, and the lambes beganne to flee. But the boze as proude would not stir him, ne go from the place, because he supposed to be Lord, but the Wolfe tooke him and bare him into the wood for to eate him. And as the wolfe bare him, it hapned that hee passed before the heard of swine which the Boze had left. And when the boze perceiued and knewe them, hee cried to them and prayed that for the loue of God they would helpe him, and that without their helpe he were but dead. And then the swine all with one consent, went and recovered their fellow, and slue the wolfe. When the Boze was deliuered and saw himselfe among the swine, he began to haue shame, because he was thus departed, and gone from their

fellowship, and sayd to them, My brethren and my friends, I am wel worthy to haue this pame, because I was gone and departed from you. And therefore he that is well, let him keepe him well, for many by pride desire to be great Lords, which oft fall into great pouertie.

Of the Fox and the Cocke.

Ofentimes much speech hurteth, as rehearseth this fable. Of a fox which came toward a cock, and said vnto him, I would faine know if thou canst sing as wel as thy father could. And the cocke shut his eyes and beganne to crow and sing. And then the fox tooke and bare him away. And the people of the towne cried and said: the fox beareth away the cocke. Then the cocke saide thus to the Fox, My Lord, vnderstandest thou not what the people say, that thou bearest away their Cocke, tell to them that it is thine and not theirs. And as the Fox saide it is not yours but mine, the Cocke escaped from the foxes mouth, and flew vpon a tree, and then the Cocke said to the fox: thou lyest, for I am theirs and not thine. And then the fox began to hit the earth, both with his mouth and head, saying, Mouth hast spoken too much, thou shouldest haue katen the cocke, had it not beene for thine ouermuch words. And therefore ouermuch talking letteth, and too much crowing smarteth. Therefore keepe thy selfe from ouermuch words, to the end that thou repentest thee not,

Of

Of the Dragon and the Labourer.

MEN ought not to render euill for good, and they that helpe ought not to be let : as reheareth this fable of a dragon which was within a riuer, as the riuer was diminished of water, the Dragon abode at the riuer which was all drie, and thus for lacke of water he could not stirre him. A labourer or vilaine came then that way, and demanded of the dragon, and saide : what dost thou heere? and the dragon answered to him, here I am without water, without the which I cannot moue, but if thou wilt bind mee, and set me vppon thy asse, and lead me into a riuer, I shall giue thee a boundance of gold and siluer : and the vilain or churle, for couetousnesse, bound and led him into the riuer : and when hee had vnbound him, hee demanded of him his salarie or payment. The dragon saide to him, because thou hast vnbound mee thou wilt be paid : and because that I am nowe hungrie, I shall eate thee : and the vilain answered and said, for my labour wilt thou eate and deuour me? And as they strided together, the fore was within the forest and hearing wel their questioning came to them and said in this manner. Strive ye no more together, for I will accorde and make peace betwixt you. Let each of you tell to me his reason, for to weete which of you haue right. When each of them had told his tale, the fox said to the vilain, shew to me how thou vnboudest the dragon,

that I may giue thereof a true and lawfull sentence,
 And the villaine put the dragon vpon his asse, and
 bound him as he did before. And the fox demanded
 of the dragon, held he thee so fast bound as thou art
 now? And then the dragon answered, Wea my lord,
 and yet more hard. And the fox said to the villaine,
 binde him yet more harder, for he that wel bindeth,
 wel he can vnbind. And when the dragon was fast
 bound, he said to the villaine, beare him again where
 thou first found him, and there thou shalt leaue him
 bound as he is now, and thus he shall not eate nor
 deuour thee. For hee that doth euill, euill he must
 haue: for they shall bee punished of God that do
 harme to poore folke. For who so rendreth euill for
 good, shall be rewarded accordingly.

Of the Fox and the Cat.

There bee many folks which aduance them-
 selues, and say, that they be wise and subtil,
 which be skarke fooles and know nothing, as re-
 hearseth this fable, of a Fox that sometime met
 with a Cat, to whom he said, my gossip, God giue
 you good day. And the cat answered, My Lord,
 God giue you good life. And then the Fox deman-
 ded of him: my gossip what canst thou doe? And
 the cat saide vnto him, I can leape a little, and the
 Fox said to him, certainly thou art not worthe
 to liue, because thou canst nought doe. And be-
 cause that the Cat was angrie at the Foxes
 words, he asked and demanded of the fox and said,
 gossip

gossip what canst thou do? A thousand wiles haue
I, said the fox, for I haue a sacke full of sciēces and
wiles, and I am so great a clerke that none may be-
guile ne deceiue me. And as they were thus speak-
ing together, the cat perceiued a knight comming
toward them, which had many dogs with him, and
saide to the fox, my gossip, certainly I see
a knight comming hitherward, which leadeth with
him many dogs, the which as yee know be our eni-
mies. The fox answered to the Cat, My gossip,
thou speakest like a coward, & as he that is asfeard:
let him come, and care not thou. And incontinent as
the dogs perceiued the Foxe and the Cat, they be-
gan to run upon them, and when the fox saw them
come, hee saide to the cat: let vs flee my brother,
to whom the cat answered: certainly gossip there
is no neede: neuerthelesse the fox beleued not the
cat, but fled and ran as fast as he might to saue him
and the cat leapt vpon a tree and saued himselfe.
Now shal we see who shal play best fox to preserue
and saue himselfe. When the cat was vpon the
tree, hee looked about him and saw how the dogs
held the Foxe with their teeth, to whome hee cried
and said, O my gossip and subtil fox, of a thousand
wiles that thou couldst do, let me now see one of
them. The Foxe answered not, but he was killed
of the dogs, and the cat was saued. And there-
fore the wise ought not to dispraise the simple, for
some are supposed to bee wise, which are verie
fooles.

Of the he Goate and the Foxe.

THe feeble ought not to arme himself against the strong: as reherſeth this fable, of a wolfe which ſometime renue after a he goate, and the he goate for to ſaue himſelfe leapt vpon a rocke, & the wolfe beſieged him. And after whē they had dwelled there two or three daies, the wolfe began to wax hungrie, and the hee goote to haue thirſt. And thus the wolfe went for to eate, and the he goate for to drinke. And as the he goate dranke, he ſaw his ſhadow in the water, and beholding his ſhadow, ſaid thus within himſelfe, Thou haſt, ſo faire legs, ſo faire a beard, and ſo faire hornes, and haſt feare of the wolfe: if it happen that he come againe, I will charge him well, & keepe him wel, that he ſhall haue no power ouer me. And the wolfe which held his peece, and barked what hee ſaid, toke him by the one leg, ſaying thus what wordes be theſe which thou doeſt ſaie brother hee Goate: And when the Goate ſawe that hee was taken, hee beganne to ſay to the wolfe, Ha my Lord I ſay nothing, haue pittie on me, I know well that I haue offended: but notwithstanding the Wolfe tooke him by the necke and ſtrangled him. And therefore it is a great folly when the feeble maketh warre againſt the puiſſant and ſtrong.

Of the Wolfe and the Aſſe.

MEn ought not to beleue lightlie the counſell of him whome men purpoſe to hurt, as yee may

may see by this fable of a wolfe, which sometime met with an asse, to whom he saide, my brother I am hungry, wherefore I must needs eat thee. And the Asse answered him right benignely. My Lord, with me thou maist doe what thou wilt, for if thou eatest me, thou shalt put me out of great pain. But I pray thee if thou wilt eat me, that thou vouchsafe to eat mee out of the high way: for well thou knowest that I bring home raisens from the vine, and the corne from the fields, also thou knowest that I bare home the wood from the forrest, and when my maister will edifie some building, I must goe fetch the stones from the mountaine, and also I beare the corne to the mill, and after I beare home the meale, and brieflie I was bozne in a cursed houre, for to all paine and to all labours I am subiect. For the which I wold not that thou shouldst eat mee heere in the way, for the great shame that might come thereof to me: but I instantly require thee, that thou wilt heare my counsell, which is, that wee two go into the forrest, and thou shalt bind mee by the brest as thy seruant, and I shal bind the necke by thee as my master and thou shalt leade me before thee into the wood wheresoeuer thou wilt, to the end that moze secretly thou eat mee. To the which counsell the Wolfe accorded, and said, I will that it be done so, and when they were come into the forrest, they bound each other in the manner as is afoze said. And when they were bounde, the Wolfe said to the asse, goe whither thou wilt, and

go before to shew the way, and the asse wēt before, and led the wolfe into the right way of his masters house. When the wolfe began to know the way, he said to the asse: we go not the right way, To the which the asse answered, My Lord, say not so, for certainly this is the right way. But for all that, the wolfe would haue gone another way. Nevertheless, the asse led him to the house of his master, and as his master and all his meanie sawe how the asse drew the Wolfe after him, and would haue entered into the house, they came out with clubs and staves and smot on the Wolfe, and as one of them would haue smitten a great stroake vpon the wolfes head, he brake the cord wherewith he was bound, and so he escaped and ran vpon the mountaine sore hurt and beaten. And then the Asse, for great ioy that he was so escaped from the wolfe, beganne to sing, and the wolfe which was vpon the mountaine, hearing the voice of the asse, began to say to himselfe: thou maist crie and call, for I shall keep thee well another time, that thou shalt not bind me as thou hast done. And therefore it is great folly to beleene the counsell of him whom men would hurt, and to put himselfe in his subiection. He that hath bin once beguiled, must take heed another time that he be not deceiued: for he to whom men purpose to do some euill turne, when they haue him at auantage, they must keepe them on the surer side.

Of the Serpent and the labourer.

The authour of this booke rehearseth such another

ther fable, & of such meaning as the precedent, that is to wit, that men should not beleue him to whom they haue done euill. And saith that sometime in harvest time a labourer went to see his goodes in the fieldes, the which met in his way a serpent, and with a staffe which he bare in his hand, smot the said serpent, and gaue him such a stroke on the head that he almost slew him. Then the serpent feeling himselfe sore hurt, he went from the man, and entred into his hole, and said vnto the labourer, O euill friend thou hast beaten me, but I warne thee, that thou neuer beleue him to whome thou hast done any euill. Of which wordes the labourer made little account, and went forth on his way. It befell then in the same yere, that this labourer went againe that way for to goe labour and ere his ground. To whome the serpent saide, Oh my friend whither goest thou? and the labourer answered vnto him, I goe ere and plow my ground. And he saide to him, sowe not too much, for this yere shall be full of raine, and great abundance of water shall fall. But the labourer saide, I beleue not him to whom I haue sometime done any euil, and without any wordes the labourer went forth on his way, and beleued not the serpent, but made all his ground to be sowed with as much corne as he might. The same yere fel great flope of water, wherefore the saide labourer had but little corne, for the most part of the corne that he had sowne perished, because of the great raine. And the next yere following, as this labourer passed by the dwel.

Dwelling place of the serpent, and went to sow his ground, the serpent demaunded then of him, my friend whither goest thou? The labourer answered I go to sow my ground with corne & other graine, such as I hope shall be necessary for mee in time to come. Then saide the serpent vnto him, My friend, sow but little corne, for the summer next comming shall be so hote, that by drienesse and heate all the corne sowne in the earth shall perish. But beleue not him to whome thou hast done any euill. Without the saying of any one word, the labourer went and thought of the words of the serpent, and weening that the serpent had said so to deceiue him, he sowed as much corne and other graine as hee might: and it happened that the Summer next following was such as is abouesaide, therefore the man was beguiled, for he gathered the same yeare nothing. Then the next yeare following, the saide Labourer went againe for to ere his ground: and as the serpent sawe him come, he demaunded of the Labourer in this manner: My friend, whither goest thou? Then answered the labourer, I goe to ere my land. Then saide the Serpent vnto him, My friend, sow not too much, ne too little of corne and other graines, sow betweene both. Neuertheless beleue not him vnto whom thou hast doone euill: and I tell thee that this yeare shall be most temperat and fertile of all manner of corne that thou sowest. The Labourer no sooner had heard these words, but forthwith he went his way, & did as the serpent

Serpent had said, and that yere he gathered much good, because of the good disposition of the time. And on a day the same yere, that Serpent saw the said labourer comming from the haruest, whom he came against, and saide, Now say my friend, hast thou not found great plentie of good as I told thee befoze? And the labourer answered, yea certainly, whereof I thanke thee. And then the serpent demaunded of him remuneration or reward. And the labourer then demanded what hee would haue, the Serpent saide, I demaund of thee nothing, but onely that to morrow in the morning thou wilt send mee a dish full of milke by sonie of thy children. And then the Serpent shewed the labourer the hole of his dwelling, and saide vnto him, tell thy sonne that hee bring the milke hither, but take heede to that the other while I tolde thee, that thou beleuest not him to whome thou hast doone euill. And anon after when these things were saide, the labourer went homeward, and in the morning hee tooke to his sonne a dish full of milke, which hee brought to the Serpent, and set the dish befoze the hole, and the Serpent came out and slue the childe through his venime. And when the labourer came from the fielde, hee came befoze the dwelling of the Serpent, and founde his sonne which lay dead on the earth. Then beganne the labourer to crie with an high voice, as hee that was full of sorow and of heavynesse, saying these words, O a cursed and euill Serpent

Serpent, benimous and false traitor, thou hast deceived me. Ha wicked and deceitfull beast, ful of contagious euill, thou hast sorrowfully slaine my son. And then the Serpent said vnto him, I will wel that thou know that I haue not slaine him sorrowfully ne without cause, but for to auenge me of the hurt that thou hast done to mee without cause, and hast not amended it. Remembrest thou not how oft I haue said to thee, that thou shouldest not beleue him to whom thou hast done euill: remember it now that I am auenged of thee. And this fable sheweth howe men ought not to beleue nor giue credit to them, to whome they haue done some harme in time past. For olde hatred is soone renewed.

Of the Fox, the Wolfe, and the Lion.

If it be so that any hath beene damaged by other, he ought not to take vengeance by the tongue, in giuing iniurious words, because such vengeance is dishonest, as this present fable rehearseth. Sometime there was a fox that ate fish in a riuer. It hapned that the Wolfe came that way, and when he saw the fox which ate with so great appetite, he began to say, my brother giue me some fish. And the fox answered to him, Alas my lord, it behooueth not that yee ate the reliefe of my table, but for the worship of your person, I shall counsell you wel. Do so much as get you a basket & I wil teach you how ye shal take fish, to the end that yee may take
some

some when yea shall be hungry. And the wolfe went
 into the street, and stole a basket which hee brought
 with him, and the fox took the basket, and bound it
 with a cord at the wolfs taile, and when it was wel
 bound, the fox said to the wolfe, go you to the river,
 and I shall take heed to the basket. And the wolfe
 did as the fox had him do, and as the wolfe was go-
 ing within the water, the fox filled the basket full of
 stones by his malice. And whē the basket was ful,
 the Fox saide to the Wolfe: Certainly my lord,
 I may no more lift ne hold the basket so ful. And
 the fox said, it is ful of fish: and the wolfe weering
 that the Fox had said truth, I render graces and
 thanks to the God, that I once may see the high
 and excellent wisdom in the art & craft of fish-ing.
 And then the foxe saide to him, My lord abide me
 here, and I shall fetch some to helpe vs fox to take
 the fish out of the basket. And in saying these
 words, the fox ran into the streete, where hee found
 men, to whome hee saide in this manner: What
 do you heere? why be you workelesse, see ponder
 the wolfe which eateth your sheepe, your Lambs &
 your beasts, and now hee taketh your fish out of
 the river and eateth it. And then all the men came
 together, some with slings, and some with bowes,
 and other with staves to the river, where they
 found the wolfe, whome they beate outrageously.
 And when the poore Wolfe saw himselfe thus op-
 pressed and vexed with strokes, he beganne with all
 his strength and might to draw, and supposed

to haue caried away the fish, but so strongly he wroth
 that hee pulled his taile from his arse. And thus hee
 escaped scarce with his life. In the meane while it
 hapned that the Lyon which was king ouer al beasts,
 was sore sicke, and the wolfe thinking to be quit
 with the fore, went for to see him as his Lord. And
 when he came there, he saluted his lord saying thus
 vnto him: My king I salute you, please it you to
 know that I haue gone round about the countrey
 and prouince, and in all places of it for to seeke me-
 dicins profitable for you, for to recouer your health,
 but nothing hure I found good for your sicknesse,
 but onely the skinne of Raynard the Fore fierce,
 proude and malicious, which is to your body me-
 dicinall, but hee disdaineth to come hither and see
 you, but yee shall call him to counsell, and when
 yee haue him, let his skinne be taken from him,
 and then let him runne where hee will, and that
 faire skinne which is so wholesome, yee shall cause
 it to be bound vppon your body, and within fewe
 daies after, it shall render you in as good health
 as euer you were. And when hee had sayde these
 words, hee departed from the Lyon, and tooke his
 leaue, but euer hee supposed that the Fore had
 heard him, and so hee did, for he was within a ta-
 riar nigh vnto the place where hee heard all the pro-
 position of the wolfe, to the which hee did put re-
 medie and great prouision: for as soone as the
 wolfe was departed from the Lyon, the Fore
 went into the fieldes, and in a high way hee founde

a great dunghill, within the which he put himself: And as he supposed after his deuice to be defiled and dagged inough came thus raied into the lodge of the Lyon, whom he saluted as he ought to haue done to his lord, saying to him in this manner: Sir King, God giue you good health, and the Lion answered to him, god saue thee my sweete friend, come neere and kisse me, and after I shall tell thee some secret which I will not that euery man knowe. To whom the fox said in this maner, ah sir King be not displeased, for I am foule araide and all to dagged, because of the great way which I haue gone, seeking all about some good medicine for you, wherefore it behoueth me not to be so neare your person, for the stinke of the dung would greeue your person, for the great sicknesse that you haue: but beare sir, if it please you ere euer I come neare to thy royall maiesty, I shall go bathe and make me faire & cleane, and then I shall come again to present my self before thy noble person, notwithstanding all this, and if it please thee to wit and know that I come from al the countries here about, and from al the realmes adioynning to this prouince, for to see if I could finde some good medicine needfull for thy sicknesse, and to recouer thy health, but certainly I haue found no better counsel, then the counsel of an ancient greek with a great long beard, a mā of great wisdom, sage & worthy to be praised, who said to me y in this prouince is a wolfe without a taile, y which hath lost

his talle by vertue of the medicine which is in him, for the which thing it is needeful and expedient, that ye make this Wolfe come to you, for the recouerie of the health of your faire and noble body, and when he is come, dissemble and call him to counsell, and say that it shall be for his great worship and profit, and as he shalbe neere vnto you cast vpon him your armed feet, and as swiftly as yee may pul the skin from the bodie of him, and keepe it whole, saue onely that yee shall leaue the head and feete, and then let him goe his way to seeke his aduenture: and forthwith when ye haue the skin, al hot and warme ye shall binde it about your body, and ere long time be passed your health shall be restored to you, and yee shall be as whole as euer you were in your life. And then the foxe tooke his leaue of the King, and departed, and went againe to his carrier. Soone after came the Wolfe to see the Ipon, and incontinent the lion called the wolfe to counsell, and fastened softly his foote on him, and dispoiled the wolfe of his skinne, saue the skinne of his head and his feete, and after the lion bound it all warme about his belly, and the wolfe ranne away skinlesse, wherefore hee had inough to doe to defend himselfe from the flies which greued him very soze, and for the great distresse that he felt because of the flies that eate his flesh he was wood, and ranne vnder a hill vpon the which the fox was. And when the fox saw him, hee beganne to crie and call laughing after the Wolfe and mocked him, saying, Who art thou that

that paffest there with fuch a faire hood on thy head
and with right faire gloues on thy hands: harke,
harke what I fhall fay to thee. When thou wenteft
and cameft befoze the kings houle, thou wert blef-
fed of the Lord, and when thou wait at the Court,
thou hadft many good words and good talking of
all the world. And therefore my goffip, be it euill or
good, thou muft let all paffe and haue patience in
thine aduerfite. And this fable fheweth vnto vs,
that if any be hurt or endamaged by fome other, he
muft not auenge himfelfe by his tongue, for to
make any treason, ne for to fay of them any harme
nor open blaspheemie, for we ought to confider, that
whofoeuer maketh the pit ready for his brother, oft
it hapneth, that he himfelfe falleth in the fame, & is
beaten with the fame rod that he made for other.

Of the Wolfe which made a fart.

It is follie to thinke more then men ought to
do, for whatfoeuer a foole thinketh, it feemeth
to him that it fhall bee. As it appeareth by this
fable, of a Wolfe, which sometime rofe early in a
morning, and after that hee was rifen vp from
his bed, hee reched himfelfe and let a great fart,
and beganne to fay to himfelfe, Blessed bee God
for thefe good tydings, this I fhall bee for-
tunate and happie, as mine arse fingeth to mee.
And then he departed from his lodging, and began
to walke abroad. And as he went on his way, hee
found a facke full of tallow which a woman had

let fall, & with his foote he turned it by side down,
 and said to himselfe, I shall not eate thee, for thou
 shouldest hurt my tender stomake, for I shall haue
 this day better meate and moze delicious I knowe
 well, for mine arse did sing so to me. And saying
 these words, he went his way, and anone after hee
 found a great peece of bacon well salted, which hee
 turned by side downe, and when he had turned and
 tossed it inough, he said, I disdain to eate of this
 meate because that it should cause me to drinke too
 much, for it is salt, and as mine arse sang to me
 last, I shall eate this day better and moze delicious
 meate. And then he beganne to walke further, and
 as he entred into a faire medow, he saw a mare and
 her sole with her, and saide to himselfe, I render
 thanks and graces to the Gods, for the goodnesse
 that they send me, for wel I wist and was certaine,
 that this day I shoulde find some pprecious meate.
 Then hee came neare the mare and saide to her:
 certainly my sister, I shall eate thy childe. And
 the mare answered to him, My brother do whatso-
 euer it shall please thee, but first I pray thee doe me
 one pleasure, I haue heard saie that thou art a
 good surgeon, wherefore I pray thee that thou wilt
 heale me of my foote. I say to thee my good bro-
 ther, that yester day as I went within the forrest
 a thorne entred into my foote behinde, the which
 greeueth mee sore, I pray thee ere that thou eate
 my sole, thou wilt draw it out of my foote. And
 the Wolfe answered the mare, that shall I gladly
 do:

do: my good sister shew me thy foote, and as the
 mare shewed her foote to the Wolfe, she gaue him
 such a stroke betwixt the eies, that he was astonied
 and fell to the ground, and by the same meane was
 her sole saued; and a long space after, was the
 wolfe lying vpon the earth dead, and when he was
 come to himselfe againe, and that hee could speake
 he said: I care not for this mishap, for well I wot
 that yet this day I shall eat and be filled of delici-
 ous meate, & in saying these words, he list vp him-
 selfe, and went his way. And when he had walked a
 while, he found two Rammes within a meddow,
 which with their hoznes smot each other. And the
 Wolfe said in himselfe, Blessed be God that nowe
 I shall be wel filled. He then came neare to the two
 rammes and said, certainly I shal eat one of you.
 And one of them said to him, My Lord, doe all that
 pleasech you, but first you must giue to vs a sen-
 tence of a proces of law which is betwixt vs. And
 the Wolfe answered, that with right good wil hee
 would do it. And after said to them, My Lords tell
 mee your cases, that I may the better giue sen-
 tence of your difference and question. And then
 one of them beganne to say, My lord, this medow
 was belonging to our father, and because that
 he dyed without making any ordinaunce or testa-
 ment, wee be nowe in debate and strife, for the de-
 parting of it, wherefore wee praie thee that thou
 bouchsafe to accord vs in our difference, so that
 peace may be made betwixt vs. And then y wolfe

demanded of the rammes how their question might be accorded: Right well said one of them, by a way which I shall tell thee if it please thee to heare me. We shall bee at the two ends of this medow, and thou shalt be in the midst of it, and from the end of the medow we both shall runne toward thee, and he that shall first come to thee shall be Lord of this medow, and the last shall be thine. Well said the Wolfe thine aduice is good, and well purposed, let vs see now who shall come first to me. Then went the two rammes to the ends of the medow, & both at once beganne to run toward the wolfe, and with al their might came and gaue such two strokes both at once against both his sides, that almost they brake his heart within his belly, and there fell downe the poore wolfe all astonied, and the rams went their way. And when he was come againe to himselfe, he tooke courage, and departed saying thus to himselfe: yet shall I this day eate some good and dilligent meate. He had not long walked but he found a Sow and her small pigges with her, and incontinent as he saw her, hee said Blessed be God that I shall this day eate and fill my belly with good meates, and shall haue good fortune, and in saying that, hee approached to the sow and saide to her, My sister, I must eate some of thy yong pigges, and the sow said to him, My Lord, I am content of all that which doth please you, but ere you eate them, I pray you that they may bee baptised and made cleane in pure and faire water, and the wolfe said

saide to the sow: shew me the water, and I shal wash
and baptise them well: and then the sow ledde him
to a riuer where was a faire mill, and as the Wolfe
was vpon a little bridge of the saide mill, and that
he would haue taken one pigge, the sow threw the
Wolfe into the water with her head, and for the
swiftnesse of the water, he must needes passe vnder
the wheele of the mill: but God knoweth whether
the wings of the mill did beate him well or not, and
as soone as he might he ranne away, and as hee did
runne, he saide to himselfe, I care not for so little
shame, sith I shall eat my belly full of delicious
meate, as mine arse did sing earely to me. And as
he passed through the streete he saue some sheepe,
and as the sheepe saw him, they entred into the
stable, and when the wolfe came there, he saide vn-
to them in this manner, God keep you, my sisters,
I must eat one of you, to the ende that I may be
filled and relieued of my great hunger. Then saide
one to him, certainly my lord, ye are welcome to
masse, for we be come hither for to hold a great so-
lemnitie, wherefore I pray you that ye pontifically
would sing, and after the seruice compleate and fi-
nished, do what ye will with one of vs. The wolfe
for vaine-glozy, faining to be a prelate, beganne to
sing and to howle before the sheepe, and when the
men of the towne heard the voice of the wolfe, they
came into the stable with great stauers, and laide
vpon the Wolfe, that scarcely he could goe:
neverthelesse hee escaped and went vnder a great

tree, vpon the which tree was a man that hewed
 downe the boughes of the tree. The Wolfe then
 began to sigh sore and to make great sorrow of his
 euill fortune, and said, O Iupiter how many euils
 haue I had and escaped: But I know it is by me,
 and by mine own cause, and by my proud thought,
 for this day in the morning, I found a sacke full of
 Calow, the which I disdaind, and anone after a
 peece of Bacon, the which I would not eate for
 dread of great thirst, and for my foolish thought.
 And therefore if euill happen vnto mee, it is
 well bestowed. My father was neuer Whis-
 tion ne leech, and also I haue not studied ne
 learned the science of Whisicke, therefore if there
 happen any euill to mee, when I would haue
 drawen the thorne out of the mares foote, it is
 wel employed. Also my father was neuer Pa-
 triarke nor Bishop, and I neuer knew letter on
 the booke, and yet I presumed and tooke on mee
 for to sacrifice and to sing before the Gods, say-
 ning my selfe to bee a Prelate, but after my de-
 seruing I was well rewarded. Also my father was
 neuer Lawyer nor iustice and yet I would take
 vpon mee to bee a great Iustice. But I knewe
 neuer neither A. ne B. and therefore if euill doe
 come to mee it is but right. O Iupiter I am wor-
 thie of great punishment when I haue offended
 in so many manners. Send thou now to me from
 thy high throne a sword, or other weapon where-
 with I may strongly punish and beate my selfe
 by

by great penance : for wel worthie I am to receiue
a greater punishment : and the good man which
was vpon the tree heard all these words, and deu-
ises, and said nothing. And when the Wolfe had fi-
nished all his sighings and complaints, the good
man tooke his axe wherewith he had cut away the
dead branches of the tree, & cast it vpon the Wolfe
and it fell vpon his backe, in such manner, that the
Wolfe turned vpon side downe the feete vppward, and
lay as he had beene dead. And after the Wolfe re-
lieued and dresled himselfe, and vppon he looked to-
ward Heauen, and beganne thus to crie, O Iupi-
ter, I see now well that thou hast heard my pray-
er. And then hee looked vpon and perceiued the man
which was vpon the tree, he thought that he had bin
Iupiter, and then with all his might he fled toward
the Forrest sore wounded and hurt, and rendred him-
selfe to humility, and became more meeke and
humble afterward, then euer before he had beene
fierce and proud. By this fable men may knowe
and see y many things are to bee done of that that a
foole thinketh not on. And it sheweth to vs, that
whē some good cometh to one it ought not to be re-
fused, for it may not be recouered as men will, & al-
so it sheweth how none ought to vndertake a thing
which he cannot do, & therfore euery man ought to
gouerne & rule himselfe after his state and faculty.

Of the enuious dog.

NO man ought to haue enuie at other mens
goodes : as it appeareth by this fable of an
enuious

envious dogge which went into a stable of oxen, because that they should not enter in for to eate of the hay. And then the oxen saide vnto him, Thou art euill and peruerse to haue enuy of other mens goods, the which is to vs needefull and profitable, and to thee it is not profitable, for thy kinde is not to eate hay. And thus he did of a great bone which he held in his mouth, and would not leaue it, because of the enuy of an other dog which was there by. And therefore euery man ought to keepe him well from the fellowship or company of an enuious body. For to deale with him it is perillous and difficile, as to vs is wel shewed by Lucifer.

Of the Wolfe and the hungrie Dog.

There be some that thinke to win which oft loose, for it is commonly said, that asmuch spenderth the nigard as the large, as it appeareth by this fable, of a man which had a great heard of sheepe, and also hee had a dogge for to keepe them from the Wolves. To this Dogge he gaue noe meate for the great auarice which he had, and therfore the Wolfe on a day came to the Dogge, and demaunded of him the reason why hee was so leane, and saide to him: I see well that thou diest for hunger, because that thy maister giueth thee no meate by this scarcety, but if thou wilt beleue me I shall giue thee good counsell. And the Dogge saide to him, Certainly I lacke greatly counsell. Then the Wolfe said to him, this

Shall

shalt thou do, let me take a lambe, and when I shal
 haue it, I shal runne away, and when thou seest me
 make semblance to run after me, and faine thy self
 that thou canst not ouertake me for lacke and faule
 of meate, which maketh thee so feeble. And thus
 when the shepherds shall see that thou maist not run
 because of thy great feeblenesse and debilitie of thy
 leane body, hee shall tell thy Lord that thou maist
 not recouer the lambe because thou art so leane &
 hungry, and by this meane thou shalt haue thy bel-
 ly full of meate. The dog then accorded with the
 Wolfe, and each of them did as is aboue saide.
 And when the shepherds saw the dogge fall, he sup-
 posed well that hunger was the cause of it. For
 the which cause when one of the shepherds came
 home, hee tolde it to his master, and when hee vn-
 derstood it, hee said as a man wroth for shame, I
 will that from henceforth hee haue bread inough.
 And then euery day the saide dogge had sops of
 bread, and of drie bread inough, and tooke strength
 and bigour againe. It hapned within a little while
 after that the wolfe came againe to the dog, and
 said to him, I perceiue well that I gaue thee good
 counsell. And the dog said to the Wolfe, My bro-
 ther thou saiest truetb, wherefore I thanke thee
 much, for of it I had great neede. And then the
 Wolfe saide to him, if thou wilt, I shall giue to
 thee yet better counsell. And the dogge answered
 him, with a right goodwill I shall heare it, and if
 it be good I shall do after it. Then said the Wolfe
 to

to him, let me take yet another lambe, and do thy diligence for to haue it from me, and to bite me, and I shall ouerthrow thee with thy feete vppward, as he that hath no puissance nor strength, without hurting of thy selfe: beleeeue mee hardly and good shall hap to thee. And when thy masters seruants shall haue seene thy diligence, they shall shew thy master how that thou shalt keepe full well his fold, if thou be well nourished. And then the dog answered to the Wolfe that he was content. And as it was said, right so it was done, and both of them made good diligence, the Wolfe ran away with the lambe, and the dog ranne after and ouertooke him, and bit him faintly, and the Wolfe ouerthrew the dog by side downe to the ground. And when the shepheard saw the Wolfe giue such strokes vpon the dog, the shepheard said, certainly we haue a good dog, we must tell his diligence to our master, and how hee bit the Wolfe, and howe hee was ouerthrowen, and yet saide certainly, if hee had had euer meate inough, the Wolfe had not borne away the lambe. Then the Lord commaunded to giue him plentie of meate, whereof the dogge tooke againe all his strength, and within a while after, the Wolfe came againe to the dogge, and said to him in this manner, My brother, haue I not giuen to thee good counsell? And the dogge answered to him, Certainly yea, whereof I thanke you. And the Wolfe saide to the dogge, I pray thee my brother and good friend, that thou wilt yet giue mee

ano-

another lambe. And the dog said to him, certainly my brother it may suffice thee to haue had two of them. Then said the Wolfe to the dog, At the least way I may haue one for my labour and sallary. That shalt thou not haue saide the dog, hast thou not had good sallary for to haue had two lambs of my masters? And the wolfe answered to him againe, My brother giue it me if it please thee. And after said the dog to him, Nay I will not, and if thou takest it against my will, I promise thee that neuer after this time thou shalt eate none. And then the Wolfe said to him, Alas my brother, I die for hunger, counsel me for Gods loue what I shal do. And the dog said to him, I shall counsel thee well: a wall of my masters seller is fallen downe, go thither this night and enter into it, & there thou maist both eate and drinke at thy pleasure, for both bread flesh, and wine shalt thou find there plenty. Then the Wolfe said to him, alas my brother, beware that thou accuse ne deceiue me not. And the dog answered I warrant thee, but do thy feat so priuily that none of my fellowes know of it. And the Wolfe came at night and entred into the seller, and eate and dranke at his pleasure, insomuch that hee waxed drunke, & when he had drunke so much that he waxed drunke, he said to himselfe: when the villaines be filled with meates, & that they be drunke, they sing their songs, and wherefore should not I sing? And anon he began to cric and to howle. And dogges heard his voice, wherefore they beganne

to barke and howle, and the seruants which heard them said, it is the Wolfe which is entred within the seller, and they altogether went thither and killed the Wolfe. And therefore more dispendeth the niggard then the large: for auarice was neuer good, for many there be which dare not eate and drinke as nature requireth, but neuertheles, euerie one ought to vse and liue prudently, of all such goods as God sends him. This fable sheweth also to vs, that none ought to do against his kinde, as of the wolfe which waxed drunke, for the which cause he was flaine.

Of the father and his three children.

Hee is not wise which for to haue vanitie and his pleasure maketh debate or strife. As it appeareth by this Fable of a man which had three children, and at the houre of his death hee bequeathed and gaue them his inheritance, that is to say, a great peare tree, a Goate, and a mill. And when the father was dead, the brethren assembled them three together, and went before the iudge, for to part their liuelode, and said to the Iudge, My lord, our father is dead, which hath bequeathed to vs three brethren all his heritage, and as much of it should haue the one as the other. And then the Iudge demanded what was their liuelode. And they answered a Peare tree, a Goate, and a mill, and then the Iudge saide to them, that hee shoulde sit and diuide equall your parts, and the one to haue of it as much as another, it is a thing

thing verie difficult to do, but by your aduice howe
 should wee part it? And then the eldest of the three
 brethren spake, and said, I shal take from the peare-
 tree all that is crooked and right : and the second
 said, I shall take from the pearetree, all that is
 Greene and drie : and the third said, I shall haue all
 the roote, the pill or mast, and al the branches of the
 peare tree: and the iudge said to them. He that then
 shall haue the most part of it, let him be iudge, for
 I nor none other may know or vnderstand who shal
 haue the more, nor the lesse part, and therefore hee
 that can proue openly that hee hath the most part,
 hee shall be Lord of the tree . And after the iudge
 demaunded of them, how that their father had de-
 mised to them the Goate : and they said to him, hee
 that shal make fairest praier and request must haue
 the goate. And then the first brother made his re-
 quest, and saide in this manner, would God that
 the Goate were now so great that he might drinke
 all the water which is vnder the cope of heauen,
 and when hee had dronke it, hee shoulde yet bee
 more thirstie. The second said, I suppose that the
 Goate shall be mine, for a fairer demand and re-
 quest then thine is I shall now make. I would that
 all the hempe and flax, and all the woll of the world
 were made in one threed alone, and that the goate
 were so great, that with the same threed men
 might not binde one of his legges . Then said the
 third, the Goate shall be mine, for I would that he
 were so great, that if an Eagle were at the vp-
 permost

permost part of heauen, he might occupy and haue then as much place as the Eagle might looke on high in length and breadth. And then the Iudge said, which of you thre haue made the fairest praier, certainly I ne no other can giue the iudgement, and therefore the Goate shall be to him that of it shall say the trueth. And the mill how was it aduised by your father to bee parted among you thre? They answered the iudge, he that shall bee the most lyar, most euill, and most slow, ought to haue it. Then said the eldest son: I am most slothfull, for many yeares I haue dwelled in a great house, and lay vnder the conduites of the same where fell vpon mee all the foule waters: as pisse, dish water, and other filth, that wonderfully stank, insomuch that all my flesh was rotten thereof, and mine eyes blind, and the durt vnder my backe was a foote high, and yet by sloth I had rather abide there then to rise vp. The second said, I suppose that the mill shall be mine, for if I came to a table, couered of all maner of delicate meates, whereof I might eate if I would take of the best, I am so slothfull that I may not eate, without one shoulde put the meate in my mouth. The third said, the mill shall be mine, for I am yet a greater liar, & more slothfull then any of you both, for if I had thirst vnto the death: and if I found then my selfe within a faire water to the necke, would rather die then moue my selfe to drinke therof one drop. Then saide the iudge, yee wot not what you saie, for I ne

ne none other may well vnderstand you, but the cause I remit among you. And thus they wēt without any sentence, for to a foolish demand belongeth a foolish answer, and therefore they be fooles that wil plead such vanitie one against another, and many one therefore fall into great pouerty, for a litle thing ought to be made a litle plea.

Of the Wolfe and the Fox.

NOne may be master, except first hee haue bene a disciple. As it appeareth by this fable of a fox which came to a wolfe, and said to him, my lord I pray you that ye will be my godfather. And the wolfe answered I am content, and the fox tooke him his sonne, praying him that he would learne his sonne good doctrine, the which the wolfe tooke and went with him vpon a mountaine, and said to the litle fox, when the beasts come to the field, call me. And the fox went and saw from the top of the hil howe the beasts were comming to the field, forthwith hee called his godfather and said, my godfather, the beasts come into the field. And the wolfe demanded of him, what beasts they were. And the fox answered, there be both kine and swine together. And said the wolfe, I care not for them, let them go, for the dogs be with them. And soone after the fox looked on the other side, and perceiued a mare which went to the fields, & he went to his godfather and said, Godfather a mare is gone to the fields. And the wolfe demanded of him whereabout is she? and

the fox answered, she is by the focest. And the wolfe
 said, now go we to dinner. And the wolfe with his
 godsonne entred into the focest, and came to the
 mare, and perceiued wel and saw a yong colt which
 was by his mother, and tooke him by the necke
 with their teeth, and drew him into the wood, and
 deuoured him betweene them both. And when they
 had well eaten, the godson said to the godfather,
 My godfather I commend you to God, and much
 I thanke you for your doctrine, for ye haue taught
 me well, insomuch that now I am a great clarke,
 and now I wil go to my mother. Then the Wolfe
 said to his godsonne, My good sonne, if thou go-
 est away thou shalt repent thee, for thou hast not
 yet studied, and knowest not yet the Syllogismes.
 Ha my godfather saide the fore, I know well all.
 And the Wolfe saide to him, Sith thou wilt goe,
 to God I commend thee. And when the fore was
 come to his mother, shee sayde to him, certainly
 thou hast not studied inough. And then hee saide
 to his mother, I am so great a clarke that I can
 cast the deuill from the clift, let vs goe chase, and
 pee shall see whether I can ought or nought. And
 the yong fox would haue done as his godfather the
 Wolfe did, & said to his mother, make good watch
 and when the beasts shall come to the field, let mee
 haue knowledge thereof. And his mother said, well
 so that I do. She made good watch, and when she
 sawe the kine and the swine goe to the fields, shee
 said to him, My sonne the kine and the swine go
 togi-

together into the fields : and he answered : My mother, for them I care not, let them go, for the dogs keep them well : and within a short while after, the mother saw the mare come next vnto the wood, and saide vnto her sonne, My sonne, the mare is neere vnto the wood: and he answered, My mother, these be good tydings, abide ye heere, for I goe to fetch our dinner, and he entred into the wood, and after would do as his godfather did before, and went and tooke the mare by the necke, but the mare took him with her teeth and bare him to the shepheard : and the mother cried from the top of the hill, My sonne let goe the mare and come hither againe, but hee might not, for the mare held him fast with hir teeth: and as the shepheards came for to kill him, the mother cried and saide weeping, Alas my sonne thou didst not learne well, and hast bin too little a while at schoole, wherefore thou must now die miserably, and the shepheards tooke and slew him: for none ought to make himself learned except he haue well studied, for some weene to be great clarkes that can do nothing clarkly.

Of the dog, the wolfe, and the wether.

GREAT follie it is to a foole that hath no might to beguile another stronger then himselfe, as in this insuing fable is reherseed, of a father of a family which had a great flocke of sheepe, and a great dog to keep them, which was strong, & of his voyce al the wolues were afraid, whereby the shepheards slept surely, but it happened that this dogge for his

great age died, wherefore the shepherdes were
 soze troubled, and saide one to an other, we shall no
 more sleepe at our ease, because our dogge is dead,
 for the wolues will now come and eate our sheepe.
 Then a great wether fierce and proud, which heard
 all these wordes, came to them and saide, I shall
 giue you good counsell. Sheare mee and put on
 me the dogges skinne, and when the wolues shall
 see me, they shal haue great feare of me. But as the
 Woolues came and sawe the wether clothed with
 the skinne of the dogge, they beganne all to flee
 and runne away. It happened vpon a day that a
 wolfe which was soze hungry came and tooke a
 lambe, and ranne away therewith, and then the said
 wether ranne after him, and the Wolfe which sup-
 posed that it had beene a Dogge, shite thise by the
 way for the great feare that he had, and ran euer as
 fast as he could, and the wether after him without
 cease til that he ran through a bush of sharp thorns,
 and rent all the dogges skinne that was on him:
 and as the wolfe looked behind him, being afraid
 of his life, he saw all the deceit of the wether, and
 forthwith returned against him, and demanded of
 him saying, What art thou: and the wether an-
 swered to him in this maner, My lord, I am a we-
 ther which playeth with thee: and the Wolfe said
 ah sir, ought ye to play with your master: thou hast
 made me so soze afraid, that by the way as I ranne
 before thee, I did shite thee very great turdes: and
 then the wolfe lede him vnto the place whereas
 he

he had shitt, saying to him, looke heere, callest thou this a play, I take it not for play, for now I shall shew thee that thou oughtest not to play with thy Lord, and then the wolfe killed him and eate him. And therefore he that is wise must take heede howe he play with him which is wiser, more sage, and stronger then he himselte.

Of a man, and the lion, and his sonne.

Hee that refuseth the good doctrine of his father if euill hap come to him it is but right. As to vs rehearseth this fable of a labourer which sometime liued in a desert by his culturing and labour. In this desert was a lion, which wasted and destroyed all the seede that euery day the said labourer sowed, and also this lion destroyed his trees. And because he did to him so great harme and damage, he made a hedge, to the which hee set cordes and nets for to take the Lyon. And once the Lyon came for to eate corne, and entred within a net and was taken, and then the good man came thither, and beate him so wonderfully that scarcely hee might escape from death. And because that the Lyon saw that hee might not escape the subtiltie of the man, hee tooke his little Lyon, and went to dwell in another region. And within a little while after that the Lion was well growen, and was fierce and strong, hee demaunded of his father and saide, My father be we of this region? Nay said the father, for wee be fled away from our land. And then the

*Hee feared of the Lion is the beginning of a
Dissonance*

little Lyon asked wherefore? and the father answered to him, for the subtilty of the man. And the little Lyon demanded of him, what man it was? And his father answered to him, he is not so great nor so strong as we be, but he is more subtil and ingenious then we be. And the sonne answered to the father, I shall go auenge mee on him. And the great Lion said to him, go not, for if thou goest thither thou shalt repent thee thereof, and shalt doe like a foole. And the sonne answered to the father, Ya by my head I shall go thither, and see what hee can doe. And as hee went for to find the man, hee met an oxe within a meadow, and an horse whose backe was all flayne and soze, to whome he said in this manner, who is he that hath led you hither, and that so hath hurt you? And they said to him, it is the man. And then hee saide againe to them, certainly here is a wonderous thing, I pray you that yee will shew him to mee. And they went and shewed to him the labourer, which eared the earth, and the lion without saying any more words, went toward the man, to whome hee sayde in this manner, Ya man thou hast doone ouer manie euilles, both to me and to my father, and likewise to our beasts: wherefore I tell thee, that to mee thou must doe iustice. And the man answered to him, I warne thee, that if thou come neare mee, I shall kill thee with this great club, and after with this knife I shall flea thee. And the Lion said then to him, come before my father, and hee as King shall

shall doo to vs good iustice. And then the man said to the Lyon, I am content, if thou wilt sweare to me that thou wilt not touch me til that we be in the presence of thy father, and likewise I shal sweare to thee, that I shall go with thee vnto the presence of thy father. And thus the lion and the man beganne to go by the way where as his cords and nets were sette, and as they went by the lion fell into a cord, and by the feete he was taken so that he might goe no further, he said to the man, O I pray thee that thou wilt helpe mee, for I may not goe. And the man answered to him, I am sworne to thee that I shal not touch thee vntil we be before thy father. And as the lion supposed for to haue vnbound himselfe for to scape hee fell into another net. And the lion beganne to crie after the man saying, O good man I pray thee vnbind mee. And the man began to smite him on the head : and when the lion sawe that he might not escape, he said to the man, I pray thee that thou smite me no more vpon the head, but vpon the eares because that I would not heare the good counsell of my father. And then the man beganne to smite him at the heart, & slue him. Therefore euill oft hapneth to them that will not beleue the doctrine of their fathers and mothers, nor obey them in no wise.

Of a Knight and his Seruant, which
found a Fox.

Many there be that for their great leasings sup-
pose

pose to put vnder all the world, but euer at the last
 their leasings, be knowen, as appeareth by this
 fable, of a knight which went with an archer of
 his through the land, and as they rode they founde
 a For, and the knight said to the archer: In good
 sooth I see a great for, and the archer said to his
 Lord, my lord, maruell pee thereof: I haue beene
 in the region where as the fores bee as great as
 oren. And the knight answered: In good sooth
 their skimes were good to make mantels with, if
 skimmers might haue them. And as they were riding
 they fell into many words and deuises, and because
 the knight perceiued well the leasing of his archer,
 hee beganne to make prayers to the Gods for to
 make his archer afraide, and sayde in this man-
 ner. O Iupiter God almightie, I pray thee that
 this day thou wilt keepe vs from al leasing, so that
 wee may passe safe this great riuer which is heere
 before vs, & that we may safely come to our house.
 And when the archer heard the prayer of his
 Lord, hee was greatly abashed, and demaunded
 of his Lorde, wherefore hee prayed so deuoutly.
 And the Knight answered, wottest thou not well,
 that wee must soone passe a great riuer, and that
 hee who all this day shall haue made one leasing
 if hee enter in it, hee shall neuer come out againe.
 Of which wordes the archer was verie dread-
 full, and as they had ridden a little way, they
 found a little riuer, wherefore the archer demaun-
 ded of his Lord, is this the flood which wee must
 passe?

passe: Nay said the knight, it is greater. O my lord
 I say, because that the fox which yee saw might
 wel haue swimmied ouer this litle water. And the
 Lord said I care not therfore. And after they had
 ridden a litle further, they found another litle ri-
 uer, and the archer demaunded of him, is this the
 floud that yee spake of to me: Nay said he, for it is
 greater & moze broad, and the archer said againe to
 him, My Lord I say so, because the fox of the
 which I spake to day, was no greater then a calf. And
 then the knight hearing the dissimulatiō of the
 Archer answered not, and so they rode forth along,
 that they found yet another riuer, & then the archer
 demaunded of his Lord, is this the same: Nay said
 the knight, but soone we shal come thereto. O my
 Lorde I aske it, because that the Fox whereof I
 spake to you this day, was no greater then a sheep,
 and when they had ridden till euening, they
 founde a riuer of a great breadth, and when the ar-
 cher sawe it, he beganne to shake for feare, and de-
 maunded of his Lord, My Lorde, is this the ri-
 uer: Yea said the knight. O my Lord, I as sure
 you on my faith, that the Fox of the which I spake
 to day, was no greater then the Fox which wee
 sawe to day, wherefore I confesse to you my sinne.
 And then the knight beganne to smile, and said to
 his archer in this manner, Also this riuer is no
 worse then the other which wee sawe before, and
 haue passed through. Then the archer was a-
 shamed, because hee might no moze cower his
 le asling.

leasung. And therefore it is good euer to say the truth, and to be true both in word and deede, for a liar is euer beguiled, and his leasings are made manifest to his great shame.

Of the Eagle and the Rauē.

NOne ought to take vppon him to do a thing which is perillous, except hee feelee himselffe strong enough to do it. As rehearseth this fable of an Eagle which flying tooke a lambe, whereof the Rauē had great enuie, and said to himselffe wherefore should I not take a lambe as wel as the eagle? And on a time as the rauē sawe a great heard of sheepe, by his great enuie and pꝛide, and by his outrageousnesse discended on them, and in such maner smot a wether, that his claws abode in the flesh, in so much that hee could not flie away. Then the shepheard came & brake his wings, and tooke him, and after bare him to his children to play withall, and they demaunded of him what bird he was, and the rauē aunswered to them, I supposed to haue beene an Eagle, and by my ouer-weening I weend to haue taken a Lamb as the eagle did, but now I know well that I am a rauē. Wherefore the feeble ought in no wise to compare with the strong, for sometime when hee supposeth to doe more then he may, hee falleth into great dishonour. As it appeareth by this present fable of a rauē which supposed to haue beene as strong as the Eagle.

Of the Eagle and the Weasill.

NO man what might soeuer he hath, ought to dispraise an other, as it appeareth by this fable present; of an Eagle which chased sometime after an hare, and because th at the hare might not resist against the Eagle, hee demaunded aide and helpe of the Weasill, which tooke her into her keeping: and because the eagle saw the Weasill so little, he dispraised her, and before her tooke the hare, whereof the Weasill was wroth, and therefore the Weasill went and beheld the eagles nest which was vpon a high tree, and seeing it, climed vpon the high tree, and cast downe the pong eagles, whereof they died, and for this cause the eagle was angry, and after went to the god Iupiter, and prayed him that he would find him a sure place where he might lay his egges and his little chickens, and Iupiter granted it, and gaue him such a gift, that when the time of childing should come, shee should make her pong ones within his bosome. When the Weasill knew this, she gathered together a great quantitie of ordure or filth, and thereof made an high hill for to let her selfe fall from the top of it into the bosom of Iupiter: and when Iupiter felt the stinke, he began to shake his bosome, and both the Weasill and the eggs of the eagle fell downe to the earth, & thus were al the eggs broken and lost: and when the eagle knew it, she made a vow that she would neuer make none eagle, untill shee were thereof assured.

And

And therefore none (how mightie and strong soeuer hee bee) ought to dispraise another, for there is none so simple, but that hee may auenge himselfe, wherefore do thou no displeasure to any, that displeasure come not to thee.

Of the Fox and the Goate.

HE which is wise ought to consider the end before hee begin any worke, as appeareth by this fable. Of a fox and a goate, that sometime descended into a deepe well for to drinke, and when they had drunke, because they could not come vp again, the fore saide to the Goate, My friend, if thou wilt helpe me we shall soone be both out of this well: for if thou wilt set thy two feete against the wal, I shall well leape vpon thee, and then I shall leape out of this well, and when I shall be out of it, thou shalt take mee by the hand, and I shall draw thee out of the well. And to this question the Goate accorded, and saide: I will well. And then the goate lift vpp his feete against a wall, and the fore diode so much by his malice that hee got out of the well. And when he was out, he beganne to looke vpon the goate which was within the well: then the goate saide vnto him, helpe me now as thou hast promised. Then the fore beganne to laugh at him, saying: O master Goate, if thou hadst beene wise with thy faire beard, or euer thou hadst first entred into this well, thou shouldst first haue taken heede howe thou shouldst haue come out

out of it againe. Therefore hee that will wisely gouerne himselfe, ought euer to take heede to the end of his worke.

Of the Cat and the Chickin.

HE which is false by nature, and hath begun to deceiue others, will vse his craft still, as it appeareth by this present fable, of a catte, the which sometime tooke a chickin, the which hee beganne strongly for to blame, for to haue found some cause that he might eate her, and said vnto her in this manner, come hither little chickin, thou dost none other good but cry all the night, thou lettest men to sleep. And the chickin answered, I do it for their great profit. And againe the cat said to him, yet which is worse, thou art an incest & lechour, for thou knowest naturally both the mother and the daughter. And the chickin said, I doe it that my master may haue eggs for his eating, and my master for his profit, gaue to mee both mother and daughter for to multiplie the egges. Then the cat saide to him, by my faith gossip thou hast excuses inough, but neuertheless thou shalt passe through my throate, for I purpose not to fast this day for al thy words. And thus it is of him which is accustomed to liue by rauine. For hee cannot abstaine from it, for all the excuses that can be made.

Of the Fox and the Bush.

MEN ought not to aske helpe of them that bee more accustomed to doe euill then good,
as

as appeareth by this fable of a fox, which fox to escape the perill to bee taken went vpon a thorne which did hurt him sore, and weeping he said to the bush, I am come to thee as my refuge, & thou hast hurt me, and the bush said vnto him, thou hast erred and hast beguiled thy selfe, for thou supposhest to haue taken me as thou dost hens and chickens. And therefore men ought not to helpe them which be accustomed to doe euill, but ought rather to hinder them.

Of the man and his Idoll.

Of the euill man sometime commeth profite to some other, though hee doe it not by his good wil, but by force, as this fable rehearseth to vs, of a man which had in his house an Idoll, which he oftentimes adored as his God, and the more he praised to him, the more hee failed and became poore, wherefore the man was wroth against his idol, and tooke it by the legs, & smot the head of it so strongly against the wall, that it brake in peeces: out of which idoll issued a great treasure, wherof the man was glad and ioyous, and then the man said to his Idoll, Now know I wel that thou art wicked, euill and peruerse. For when I worshipped thee thou didst nought for me. An euil man when he doth any good, it is not by his good will, but by force.

Of a Fisher.

Once a Fisher piped for to make the fish to daunce, and when hee saue that for no long
that

that he could pipe, they would daunce, the fisher was then wroth, and did cast his nets into the water, and tooke fish great quantitie, and when he had drawen his nettes out of the water, the fish began to leape and to dance, and then he said vnto them: Certainly it appeareth now well that yee be euill beasts, for nowe when yee be taken yee leape and daunce, and when I piped on my muse or bagpipe, ye would not daunce. Therefore it appeareth well that those things which be done in season, be well done, and by reason.

Of the Cat and the Rat.

HE that is wise, and once hath bin beguiled, ought no more to trust him that hath beguiled him: as rehearseth this fable of a cat that went into a house where many rats were which he did eat each after other. When the rattes perceiued the fiercenesse and cruelty of the cat, they held a counsel togither, whereas they determined with one consent that they should no more come on the lower ground: Wherefore one of them most auncient said to al the other: My brethren, ye know to whom we may not resist, wherefore we must needes holde our selues vpon the high balke, to the end that he may not take vs, of the which wordes the other rattes were wel content, and beleued his counsel: and when the cat knew the counsell of the rattes, he hung himselfe by his two feete behinde at a pin of yron which did sticke in a balke, faining himselfe

helfe to be dead. Then one of the Kats looking downeward, saw the cat hang, hee began to laugh, and said to the cat, O my friend, if I knew that thou wert dead, I should go downe, but I knowe thee to be so false, as that thou maiest wel hang thy selfe faining to be dead, wherefore I shall not goe downe. Therefore he that hath once beene beguiled by some other, ought to keepe him wel from the same.

Of the Labourer and the Pielarge.

Hee which is taken with the wicked and euill, ought to suffer paine and punishment. As it appeareth by this fable of a labourer which sometime dressed and set gins for to take the Geese and also the Cranes which eat his corne. It happened that once in a morning hee tooke a great manie of geese and Cranes, and a pielarge, which prayed the labourer in this manner: I pray thee let mee goe, for I am neither goose ne crane, nor I am not come hither to do any harme. The labourer then beganne to laugh, and saide to the Pielarge, if thou hadst not beene in their fellowship, thou hadst not entred into my net, nor beene taken, and because thou art founde and taken with them, thou shalt bee punished as they shall bee. Therefore none ought to keepe companie with the euill, except hee will suffer such punishment as the euill ought to suffer for their euill living.

Of

Of the Child which kept the sheepe.

HE which is accustomed to make leasinges. though sometime hee say trueth, yet men will not beleue him. As reherseth this fable of a child which sometime kept sheepe, the which cried oft without cause, saying, Alas for gods loue succour me, for the Wolfe wil eate my sheepe: & when the labourers that cultered and eared the earth about him, heard his crie, they came to helpe him: and did so many times and found nothing, and as they saw that there were no Wolves, they returned to their labour. And the child did so many times for to play him. It hapned on a day that the Wolfe came, and the child cried as he was accustomed to do, and because that the labourers had beene deceived diuers times, they kept their labour still, & supposed that it had not beene trueth, wherefore the Wolfe did eate the sheepe. For men will not lightly beleue him that is knownen for a liar.

Of the Ant and the Columbe.

NOne ought to bee vngratefull for the good which he receiueth of another, as rehearseth this fable of an ant, which came to a fountaine to drinke, and as shee would haue drunke, shee fell into the fountaine, wherein shee thought to haue bin drowned without help and the columbe tooke a branch of a tree, and cast it to her to saue her selfe, and then the ant went anone vpon the
branch

branch and sawe herselfe. Then came the falconer which would haue taken the said columbe, and the ant which sawe that the falconer drest his nets, came to his foote, and so fast pricked it, that shee caused him to smite the earth with his foote, and therewith made so great noise that the columbe heard it, wherefore she flew away ere the gins & nets were set. And therefore none ought to forget the benefit which he hath receiued of some other. For ingratitude is a great sinne.

Of the Bee and of Iupiter.

The euill that a man sheweth to other cometh to himselfe, as it appeareth by this fable of a Bee, which offered to Iupiter a peece of honny, whereof Iupiter was much ioyous, and then Iupiter said to the Bee, demaund of mee what thou wilt, and I shall grant it to thee. Then the Bee prayed him in this manner, God almightie I pray thee that thou wilt grant me, that whosoever shal come for to take away my honny, if I sting him he may sodainely die. And because that Iupiter loved the humaine linage, he said to the Bee, Suffise thee that whosoever shall take thy honey, if thou sting or picke him, incontinent thou shalt die: and thus her praier was turned to her great damage. Wherefore men ought not to demand of God, but such things as be good and honest.

Of the Carpenter and of Mercurie.

By howe much God is more mercifull and benigne to þ good & holy, so much þ more he punisheth

neither the wicked & euill, as we may see by this fable of a carpenter, which cut wood on a riuer for to make a temple to the gods, & as he cut wood, his axe fell into the riuer, wherefore he began to weep & to cal for help to the gods. And the god Mercurie for pittie appeared before him, and demanded of him wherefore he wept, and shewed to him an axe of gold, & demaunded of him if it were the axe which he had lost. And he said nay, & after the god shewed to him another axe of siluer, & he semblably said, & because Mercurie saw that hee was good and true, he drew his axe out of the water, & tooke it him, & much good he gaue to him. And the carpenter told this history to his fellows, of the which one of them came to the same place to cut as his fellow did before, & let fall his axe into the water, & began to weep & to demand help and aide of the gods. And then Mercury appeared before him, and shewed to him an axe of gold, & demanded of him and said: is this same it that thou hast lost? And hee answered to Mercurie & said, Yea faire sir and mightie god, that same is it, And Mercurie seeing the mallice of the villaine, gaue to him neither the same nor the other, & left him weeping, for God which is good and iust, rewardeth the good & true in this world euery one after his deseruing, and punisheth the euill and vniust.

Of the yong theefe and his mother.

HEe which is not chastised at the beginning, is euill and peruerse at the ende. As

The first booke of Esopes Fables. The first booke of Esopes Fables. The first booke of Esopes Fables.

it appeareth by this fable. Of a yong child which in his youth beganne to steale, and all that he did steale hee brought to his mother, and the mother tooke it gladly, and would in no wise chastise him: and after he had stolen many things he was taken and condemned to be hanged, and as men led him to the iustice, his mother followed him and wept sore: and then the child prayed the iustice that hee might say one word to his mother, and hee approached to her and made semblance to tell her some words in her eare, and with his teeth he bit off her nose. Wherefore the iudge blamed him, and he answered in this manner, My Lord, she is the cause of my death, for if shee had well chastised me, I had not come to this shame: for who so wel loueth his children wel chastiseth them. And therefore chastise your children, to the end they fall not into such euill.

Of the Flea and the man.

HE that doth euill, howbeit the euill be not great, men ought not to leaue it unpunished: as it appeares by this fable of a man which tooke a flea that bit him, to whom the man saide in this maner. Flea why bitest thou me, & lettest me not sleep: and the flea answeren, it is my kind to do so, wherefore I pray thee not to put me to death. And the man beganne to laugh, & saide to the flea thou canst not hurt me greatly, neuertheless it behoueth thee not to bite me, therefore thou shalt die.

There

Therefore men ought to leaue no euill unpunished, howbeit it be not great.

Of the Husband and his two Wiues.

Nothing is worse to a man then a woman. As appeareth by this fable. Of a man of meane age, which tooke two wiues, that is to say, an old & a yong, which were both dwelling in his house, and because that the old desired to haue his loue, she pulled the blacke haire from his head, because hee should bee the more like to her. And the yong woman on the other side plucked out all the white haire, to the end that hee should seeme the yonger, more gay and faire in her sight. And thus the good man abode without any haire on his head. And therefore it is great folly to the ancient to marrie againe. For it is better to be unmarried, then to be euer in trouble with an euill wife, for when they shuld rest they put themselves in paine and labour.

Of the Labourer and the Children.

Hee that laboureth continually shall not faile to haue plentie of goods. As it appeareth by this present fable. Of a good labouring man, which had all his life laboured and wrought and was rich, and when hee shoulde die, hee saide to his children, my treasure I haue left in my vine. And after that the good man was dead, his children supposing that his treasure had bene in the vine, did nothing all day but

delue, and it hath more fruit then it doo be fore: for
 whoso trauellet h well, he hath euer bread e-
 nough for to eate, and he that wor-
 keth not, dies for hunger.

The end of the subtil Fables of Esop,



HERE BEGINNETH THE
 FABLES OF AVIAN, RIGHT
 PLEASANT TO READE.

The first Fable is of the old woman
 and the Wolfe.

Men ought not to beleue all maner
 of spirits, as in this fable, of an old
 woman which said vnto her child,
 because it wept: certainly if thou
 weepest any more I will make the
 wolfe to eate thee. The wolfe hearing this olde
 woman abode still at the gate, and supposed to
 haue eaten the child: and because the wolfe had
 so long carried that he was hungry, he returned
 and went againe into the wood: and the she wolfe
 demaunded of him, why hast thou brought me no
 meate: and the wolfe answered, the olde woman
 hath beguiled me, which promised me her child to
 eate, and at the last I had it not. Therefore men
 ought

ought in no wise to trust the woman, and hee is a
foole that putteth his trust in a woman.

The second Fable is of the Tortesse, and
of the other birds.

HE that exalteth himselfe more then he ought
to do, ought not to come to any good, as it ap-
peareth by this present fable, of a tortesse which
said to the birds, if yee lift me by very high from
the ground into the aire, I shal shew to you great
plenty of precious stones. The eagle tooke her
and bare her so high that shee might not see the
earth, and saide to her, shew me now the precious
stones that thou promisedst to shew me: and be-
cause the tortesse might not see the earth, and that
the eagle knew well that hee was deceived, hee
thrust his claws into the tortesses belly and kil-
led it. For he that will haue worship and glorie
may not get it without great labour: therefore it
is better and more sure to keepe him lowly, then
to exalt himselfe on high, and after to die shame-
fully and miserably. For men say commonly,
whoso mounteth higher then he should, he falleth
lower then he would,

The third Fable is of two Creuisses.

HE which will undertake to teach other, ought
first to correct, and examine himselfe, as it ap-
peareth by this fable of a Creuisse, which would
haue chastised her owne daughter, because that

She went not right, and said to her, My daughter, it pleaseth me not that yee go thus backward: for euill might come thereof to thee. And the daughter said to her, My mother, I shall go right and forward with a good will, but ye must go before to shew me the way. But the mother could goe none otherwise then after kinde, wherefore the daughter said to her, my mother, learne first your selfe for to go right and forward, and then shall ye teach mee. And therefore he that will teach other, ought to shew good example, for great shame it is to the doctor when his owne culpe or fault accuseth him.

The fourth fable is, of the Asse and the Lyons skin.

NOne ought to glory in the goods of other, as rehearseth this fable of an asse, which sometime found the skin of a lion, the which he did weare on him, but he could neuer hide his eares therewith. And when he was (as he supposed) wel arrayed with the said skin, he ranne into the forest, and when the wild beasts sawe him come, they were feareful, and began to flie, for they thought it had beene the lion. And the master of the asse sought his asse in euerie place, and as hee had sought long, hee thought hee would goe to the forest, and as hee was in the forest hee mette his asse arrayed as is before saide. But his maister which had sought him so long, sawe his eares, where.

Handwritten alphabet: A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

NOne ought to attempt to doe that which hee cannot do : as it appeareth by this fable of a Frogge, which sometime came out of the ditch, and which presumed to haue leapt vppon a high mountaine, and when she was vppon the high mountaine, she saide to the other beasts, I am a mistresse in medicine, and can giue remedy to all maner of sicknes by my art and subtilty, and shall render you good health, whereof some beleueed her. Then the Foxe which perceiued the foolish beliefe of the beasts, beganne to laugh, and saide to them poore beasts, howe may this foule and

bene-

benemous beast wouy is sicke and pale of colour
render and giue to you health: for the leach which
wil heale some other, ought first to heale himself,
for many counterfeit the leach which can not a
word of the science of medicine, from the which I
pray God keep vs.

The fixt Fable is of the Dogges.

HE that is baine-glorious of that which should
humble him, is a very foole, as in this fable,
of the father of a familie that had two dogges, of
the which one without any barking bit the folke,
and the other did barke and bitte not. When the
father of the family perceiued the shrewdnesse and
malice of the dogge that barked not, he hung on
his necke a bell, to thend that men should beware
of him: Wherefore the dogge was euer proud,
and began to dispraise all the other dogges: of the
which one of the most ancient saide to him in this
manner, O foolish beast, now perceiue I well thy
folle and great woodnesse, to suppose that this
bell is giuen to thee for thine owne desert and me-
rite, but certainly it is not so, for it is taken to
thee for demerite, and because of thy shrewdnesse
and great treason, for to shew that thou art false,
and a traitour. And therefore none ought to be
ioyfull and glad of the thing whereof hee ought
to be sorrowfull, as many foales bee: for a great
foole were the thiefe which were ledde to be han-
ged with a cord of gold about his necke, and if he
should

should make ioy thereof, although the cord were
very rich and faire.

The seventh Fable is of the Cammel,
and of Iupiter.

Every creature ought to be content with that
that God hath giuen him, without taking the
inheritance of others, as rehearseth this fable,
of a cammell which sometime complained to Iu-
piter of the other beasts that mocked him, be-
cause hee was not so beautifull as they were,
wherefore instantly he prayed to Iupiter in this
manner, Faire sir, and god, I require and pray
thee, that thou wilt giue to me hornes that I may
be no more mocked: Iupiter then began to laugh,
& in stead of hornes, he tooke from him his eares,
saying, Thou hast more good then it behooueth
thee to haue, and because thou demaundest that
which thou oughtest not to haue, I haue taken
from thee that which of right thou oughtest to
haue: for none ought to desire more then he ought
to haue, to thend he leese not that which he hath.

The eight Fable is of two fellowes.

Men ought not to holde fellowship with him
which is accustomed to beguile other, as it
appeareth by this present fable, of two fellowes
which sometime held fellowship together to go both
by mountaines and valleis, and for to make bet-
ter their voyage, they were sworne each to other,
that

that none of them wold leaue other vntill death shoulde depart them. And as they walked in a forrest, they met with a great wilde beare, and they both ranne away, for feare of the which the one climed vpon a tree. When as the other saw that his fellow had left him, he laide himselfe down on the earth, and fained him to be dead. Incontinent the beare came for to eate him, but because the gallant plaied well his game, the beare went forth on his way and touched him not: and then his fellow came downe out of the tree, and said to him: I pray thee tel me what the beare said to thee: and his fellow said to him, he taught mee many faire secrets, but among all other things he said to me, that I should neuer trust him which once hath deceiued me.

The ix. Fable maketh mention of
two Pots.

The poore ought not to take the rich for his fellow, as it appeareth by this fable, of twoo pottes, of which one was of copper, and the other of earth, the which pottes did meete togither in a riuer, and because that the earthen pot went swifter then did the copper pot, the copper pot saide to the pot of earth, I pray thee that we may go togither, and the earthen pot answered and said to the copper pot, I will not go with thee, for if thou shouldest meet with me, thou shouldest breake me in peeces: and therefore the poore is a foole that compareth himselfe with the rich, for better it is to

to liue in pouertie, then to die vilanously, and bee
oppressed of the rich.

The x. fable is of the Lion and
the Bull.

Time serueth not alwaies for a man to auenge
himselfe of his enemye : as appeareth by this
present fable, of a bull which sometime fled before
a lion : and as the bull would haue entred into a
tauerne for to saue him, a goat came against him
to let him that he should not enter, to whome the
bull said : It is not time now to auenge mee on
thee, for the lion chaleteth me, but the time shall
come, that I shall find thee out. For a man ought
not to do to himselfe damage to be auenged on
his enemy, but ought to find time and place con-
uenient to do it.

The xi. fable is of the Ape and
of his sonne.

There is no greater follie then for a man to
praise himselfe, as rehearseth this present fa-
ble of Iupiter, king of all the world, which made
all the beasts and birds to be assembled together
for to knowe their kinde. Therewith came forth
the ape, which presented his sonne to Iupiter, say-
ing thus : Faire sir and mightie God, looke and
see here the fairest beast that euer thou createdst
in this world. Iupiter immediatly began to laugh
saying vnto him : Thou art a foule beast thus for
to praise thy selfe : for none ought to praise him-
selfe

selfe, but ought to do good and vertuous works, whereof other may praise him, for it is a shameful thing to praise himselfe.

The xii. Fable is, of the Crane and the Peacocke.

What vertue soeuer a man hath, hee ought not to praise himselfe, as it appeareth by this fable. Of a peacocke which sometime made a dinner to a Crane, and when they had eaten and drunken mough, they had great words togither, wherefore the peacocke said to the Crane, Thou hast not so faire a forme, nor so faire feathers as I haue. To whome the Crane answered and said, it is truth, neuerthelesse thou hast not one so good and faire a vertue as I haue. For howbeit that I haue not so faire feathers as thou hast, yet I can flie better then thou thy self dost, for with thy faire feathers thou must euer abide on the earth, and I may flie where soeuer it please me. Thus euery one ought to be content of that that he hath, without aduancing or praysing of himselfe, and not to dispraise another.

The xiii. Fable is of the Hunter, and the Tygre.

Wise is the stroke of a tongue then the wound of a speare, as it appeareth by this present fable. Of a hunter which with his arrows hurt the wilde beastes in such wise that none escaped from him, to the which beasts a Tygre

fierce

fierce and hardie said in this manner, Be not afeard, for I shall keepe you well. And as the Tyger came to the wood, the hunter was hid within a bush, & when he saw the tiger passe before him, he shot at him an arrow, and hit him in the thigh, wherof the tyger was greatly abashed, and weeping and sore sighing said to the other Beasts, I wot not from whence this commeth vnto me. And when the fox saw him so greatly abashed al laughing said vnto him, Ha ha tyger, thou art so mighty and so strong. Then the tyger said vnto him, My strength auaieth me not at this time, for none may keepe himselte from treason. And therefore some secret is heere which I knew not before: but notwithstanding, this I may well auouch, that there is no worse arrow, nor that hurteth a man more, then the arrow which is shot from an euill tongue. For when some person profereth or saith some word in the fellowship of some honest men and of good life, all the fellowship supposeth that that which this euill tongue hath saide is true, howbeit that it bee but leasing. But notwithstanding the good man shall euer be wounded of the same arrow, which wound shall bee vncurable. And if it were a stroke of a speare, it might be with a surgeon healed, but the stroke of an euill tongue may not be healed, because that incontinent as the word is spoken, hee that said it, is no more master of it. And for this cause the stroke of the tongue is vncurable,

The xiiii. fable is of foure oxen.

MEn ought not to breake their faith with their good friend, nor to leaue his fellowship. As it appeareth by this fable, of iiii. Oxen which were together in a faire meadow. And bicause that they euer kept them togither, none other beast durst assaile them, and also the lion dread them much. The which lion on a day came to them, and by his deceiuable words thought for to beguile them and to take them the better, made them to be separated each one from other, and when they were seperated, the lion went and tooke one of them. And when the lion would haue strangled him, the ore said vnto him. Gossip, he is a foole that be-leeueth false and deceiuable words, and leaueth the fellowship of his good friend, for if we had bene euer together, thou hadst not taken me: and therefore he which is and standeth well and sure, ought to keepe him so that he fall not.

The xv. fable is of the Bush, and of the Auber tree.

NOne for his beauty ought to dispraise any other, for sometime such a one as is faire, soone waxeth foule, and from high falleth vnto low. As it appeareth by this fable, of a faire tree, which mocked and scorned a little bush, and said: Seest thou not the faire beauty of me? with me men edifie and build faire edifices, as pallaces, castles, galleis, & other ships for to saile on the sea,
and

and aduance and prayled himfelfe thus. Then came there a labourer with his axe for to hew and fmitte him to the ground. And as the labourer smote vpon the faire tree, the bush said: Certainely my brother, if thou were now as litle as I am, men shoulde not hew ne fmitte thee downe to the earth, and therfore none ought to reioyce himfelfe of his worſhip, for hee that is now in great honour and worſhip, hereafter may fall into great ſhame and diſhonour.

The xvi. Fable is of the Fiſher, and
of the little Fiſh.

MEN ought not to leaue the thing which is ſure and certaine, in hope of the vncertain. As to vs rehearſeth this fable of a fiſher which with his line tooke a little fiſh, which ſaid to him, My friend, I pray thee that thou wilt not put mee to death, for now I am naught to eate, and when I ſhall be greater, if thou come hither, of mee thou ſhalt haue great auaile, for then I ſhall ſerue thee a good while. And the fiſher ſaid to the fiſh, With that I hold thee now, thou ſhalt not eſcape from me, for great folly it were to me, for to ſeek thee here another time. For men ought not to let go that whereof they bee ſure, hoping to haue afterward that which is vncertaine.

The xvii. Fable of Phebus the auaricious,
and of the enuious Man.

NONE ought to damage himfelfe, to the ende to hurt another the more, as it appeareth

by this fable. Of Iupiter which sent Phebus into the earth to haue al the knowledge of þ thought of men. This Phebus then met with two men, of the which one was enuious, & the other right couetous. Phebus demaunded of them what their thought was. The thicke said they to demand & aske of thee great gifts. To the which Phebus answered, Now demand what ye will, for al that ye shall demand of me I shall grant it, and of that that the first shall aske, the second shall haue the double or as much more againe. And then the auaricious said, I wil that my fellow aske what he will first, whereof the enuious was wel content, which said to Phebus, Fare sir, I pray thee that I may leese one of mine eies, to the end that my fellow may leese both his eies. Wherefore Phebus began to laugh, which departed and went againe to Iupiter, and told him the great malice of the enuious, which was ioyfull and glad of the harme and damage of another, & how he was wel content to suffer paine for to damage some other.

The xvii. Fable is of the theefe, and of the child that wept.

HE is a foole that putteth his goodes in ieopardie to bee lost, in hope to get more, as appeareth by this fable of a theefe, which founde a Child weeping beside a well, of whom the theefe did aske why he wept. And the child answered him, I weepe because I haue let fall within this well a bucket of gold. And then the theefe tooke off

off his cloths, & laid them on the ground, & went downe into the well, and as he was downe, the child tooke his gowne and left him in the wel, and thus for couetise to win, hee lost his gowne. For such suppose to winne, which sometime loose, and therefore none ought to wish that that he hath not, to the end that he loose not that that he hath, for of the thing wrongfully and euill gotten, the heire shall neuer be possessor of it.

The xix. Fable is of the Lyon and
of the Goate.

HEE is wise that can keepe himselfe from the wylie and false, as it appeareth by this Fable. Of a Lyon which met once with a goate which was vppon a mountaine, and when the Lyon saw her, he said to her in this manner, for to giue her occasion to come downe from the hill, to the ende that he might eate her, My sister, why comest thou not hither into this faire greene meadow, for to eat of these faire herbs or grasse? And the goate answered to him, howbeit that thou saist truth, neuerthelesse, thou saist it not, neither for my weale, nor profit, but because thou wouldest faine eate and deuoure mee, but I trust not thy faire speech; and many times I haue heard say of my dame, He that is well, let him not seeke to amend himselfe; and hee which is in a sure place, is a foole if he go from it, to put himselfe in danger and perill.

by this fable. Of Iupiter which sent Phebus into the earth to haue al the knowledge of þ thought of men. This Phebus then met with two men, of the which one was enuious, & the other right couetous. Phebus demaunded of them what their thought was. We thinke said they to demand & aske of thee great gifts. To the which Phebus answered, Now demand what ye will, for al that ye shall demand of me I shall grant it, and of that that the first shall aske, the second shall haue the double or as much more againe. And then the auaricious said, I wil that my fellow aske what he will first, whereof the enuious was wel content, which said to Phebus, Fare sir, I pray thee that I may leese one of mine eies, to the end that my fellow may leese both his eies. Wherefore Phebus began to laugh, which departed and went againe to Iupiter, and told him the great malice of the enuious, which was ioyfull and glad of the harme and damage of another, & how he was wel content to suffer paine for to damage some other.

The xvii. Fable is of the theefe, and of the child that wept.

HE is a foole that putteth his goodes in ieopardie to bee lost, in hope to get more, as appeareth by this fable of a theefe, which founde a Child weeping beside a well, of whom the theefe did aske why he wept. And the child answered him, I weepe because I haue let fall within this well a bucket of gold. And then the theefe tooke off

off his cloths, & laid them on the ground, & went downe into the well, and as he was downe, the child tooke his gowne and left him in the wel, and thus for couetise to win, hee lost his gowne. For such suppose to winne, which sometime loose, and therefore none ought to wish that that he hath not, to the end that he loose not that that he hath, for of the thing wrongfully and euill gotten, the heire shall neuer be possessor of it.

The xix. Fable is of the Lyon and
of the Goate.

Hee is wise that can keepe himselfe from the wylie and false, as it appeareth by this Fable. Of a Lyon which met once with a goate which was vppon a mountaine, and when the Lyon saw her, he said to her in this manner, for to giue her occasion to come downe from the hill, to the ende that he might eat her, My sister, why comdest thou not hither into this faire greene meadow, for to eat of these faire herbs or grasse? And the goate answered to him, howbeit that thou saist truth, neuerthelesse, thou saist it not, neither for my weale, nor profit, but because thou wouldest faine eat and deuoure mee, but I trust not thy faire speech; and many times I haue heard say of my dame, He that is well, let him not seeke to amend himselfe; and hee which is in a sure place, is a foole if he go from it, to put himselfe in danger and perill.

The xx. Fable is of the Crow which
was a thirst.

BETTER is wit then force, as rehearseth this fable of a crow, which came to drinke out of a bucket, & because that she might not reach to the water, she filled the bucket with small stones, in-
somuch that the water came vpwards, wherof she did drinke at pleasure. And therefore it appeareth that wit or sapience is a great vertue: for by sapience or wit thou shalt resist all faults.

The xxi. Fable of the Villain, and of
the yong Bull.

HEE which is of an euill nature, with great paine hee may amend himselfe, as it appeareth by this fable of a villaine, which had a yong Bull, the which hee might not binde because that ever he smot with his hornes, wherefore the villaine cut off his hornes. But when he would haue bound him, the Bull cast his feete fro him, in such wise that hee suffered no man to come neare him. And when the villaine perceiued the mallice of the Bull, hee said to him, I shall chastise thee well, for I shall put thee into the butchers hands: and then the Bull was chastised. And thus ought men to do with euil and cursed rebels, which do nothing but play at dice and cards, and ruffle. Such folke men ought to put into the hands of the butcher, to leade them to the gallowes,

lotus, for better may no man chastise them. For with great paine may they be chastised, which flee from all good woꝝkes, and all good company.

The xxii. Fable, is of the palmer,
and of the satyre.

MOn ought to beware of them, which beare both fire and water, as rehearseth this fable. Of a pilgrime, which walked in the winter thorough a great Forrest, and because that the snow had couered all the waies, he wist not whither he went. Against whom came a woodwose named Satire, because he sawe him cold, which approached to the pilgrim, & brought him to his pit: and when the pilgrime saw him, he had great dread, because that a woodwose is a monster like a man. And as this woodwose or satyre led this pilgrim into his pit, the pilgrim did blow his hands for to heate them, for he was sore a cold: and the woodwose gaue him hote water to drinke, and when the pilgrime would haue drinke it, he beganne to blowe it. And the woodwose demanded of him, why he did blow it. And the pilgrim said to him, I blow it to make it somewhat more colde. The woodwose then said to him, thy fellowship is not good for me, because that thou bearest both the fire and the water in thy mouth. Therefore geue hence from my pitte, and neuer returne againe: for the fellowshippe of the man which hath two tongues is naught. And the man which is wise,

ought to flee the fellowship of flatterers, for by flattering and adulation, many haue bene deceived.

The ~~xxiii~~ Fable is of the Oxe, and of the Rat.

Lords ought to loue their subiects, for he which is hated of his tenants and subiects, is not lord of his lands. As it appeareth by this present fable. Of an ore which sometime was within a fable. And as the ore on a time would faine haue slept, a Rat came which bit the ore by the thighs, and as the ore would haue smitten him, he ran away into his hole. And then the ore began to menace that rat: and the rat said to him, I am not afraid of thee, for albeit that I am litle, I may empeach thee. And if thou art great, thy parents be cause thereof and not thy selfe. And therefore the strong ought not to dispraise the litle, but ought to loue him, as the chife or head ought to loue his limmes: for he that loueth not, ought not to be loued, and therefore the lord must loue his subiects, if of them he would be loued.

The xxiiii. Fable is of the Goose and of her lord.

He that seeketh to get more then he ought, oftentimes getteth nothing, as saith this fable, of a man which had a goose that layd euery day an Egge of Gold. The man of couetousnesse, com-

maun:

manded her that euery day she should lay two eggs,
And she said to him, certainly my maister I may
not. Wherefore the man was wroth with her, and
slew her, wherefore he lost that same great gold:
of the which deed he was sorrowfull, howbeit it
was not time to shut the stable when the horses be
gone, and he is not wise which doth a thing wher-
of he shall repent him afterward, nor he which
hurteth himself, to be auenged on some other. For
because he supposed to win al, he lost al.

The xxv. Fable is of the Ape, and of her
two children.

HE that sometimes men dispraise, oftentimes
prooueth the best, as it appeareth by this fa-
ble, of an ape which had two children, of the
which shee hated the one, and loued the other,
which shee tooke in her armes, and with that shee
fled before the dogges. And when the other sawe
that his mother left him behinde, he ran and leape
on her backe. And because that the little ape
which the shee ape held in her armes, emper-
ched her to flee, shee let it fall to the earth, and
the other which the mother hated, held fast and
was saued, the which from thence forth kissed
and imbrased his mother, and shee then beganna
to loue him. Wherefore many times it happe-
neth, that the thing which is dispraised and ha-
ted, is better then that thing which is loued and
praised. For sometime the children which bee
praised

praised and loued, do lesse good then they which
be dispraised and hated.

The xxvi fable, is of the wind and of
the earthen Pot.

HE that ouermuch exalteth himselfe shall be a-
bated, as appeareth by this fable of a porter,
which made a great Pot of earth, which he set in
the sunne, that the better it should haue dried, a-
gainst the which pot came a great winde. And
when the wind saw the pot, he demanded, who art
thou? and the pot answered, I am a pot, the best
made that can be found, and none may impeach
me. How said the winde? Thou art yet all soft,
and hast neither vertue ne force, and because I
know thy great pride, I shall breake thee in pee-
ces, to the end that thou maist haue knowledge of
thy great pride. And therefore the feeble ought
to be meeke, and humble himselfe, and shew o-
beisance to his Lord, and not to exalte himselfe
more then hee ought, to the ende that hee be not
abased.

The xxvii. Fable, is of the Wolfe, and
of the Lambe.

Of two evils, men ought euer to eschew the
worst, if any of them may bee eschewed, as
it appeareth by this fable, of a Wolfe which ran
after a lambe, the which Lambe fled into the
house where as the Goats were, and when the
Wolfe

The Fables of Alfonce.

201

Wolfe sawe that hee might in no wise take the lambe, he said to him by sweete words. Leave thy fellowship, and come with me into the fields: for if thou come not, thou shalt be taken with them, and being taken, shalt be sacrificed to their gods. And the lambe answered to the Wolfe, I had leauer to shed all my blood for the loue of the gods, and to be sacrificed vnto them, then to be eaten and deuoured of thee. And therfore he is full of wisdom and prudence, who of two great evils, may escape the greatest of both.

Here end the Fables of Auian.

Here follow the Fables of
Alfonce.

The first Fable is of the exhortation of
Sapience and loue.



A Rabe of Lucane said to his sonne in this maner, My sonne, beware that thou be not more prudent then thy selfe, which gathereth & assembleth together in the summer, all that hee needeth to haue in the winter; and beware that thou sleepe no longer then the cocke doth, which watcheth and waketh early in the morning, & that hee be not wiser then thy selfe which ruleth and governeth nine hennes. But

it sufficeth that thou rule and gouerne one well: and also that the dogge be not more noble then thy selfe, which forgetteth not that good which is done to him, but euer hee remembreth it. Item, my sonne, suppose it not a little thing to haue a good friend, but doubt not to haue a thousand friends. And when Arabe would die, he demanded of his sonne, and said: My sonne, how manie good friends hast thou? And the sonne answered to him, My father, I haue as I suppose many to be my friends, whom thou hast not assayed & proued before. I haue liued longer in this world then thou hast, said Arabe, and I haue gotten scarcely halfe a friend, wherefore I maruell much how thou hast gotten so many friends. And then the sonne seeing this admiration or wonder of his father, demanded of him, my father, I pray you you will giue to me your counsell, how I shall now assay my friend. And his father said to him: go thou and kill a calfe, and put it in a sacke all bloude, and beare it to thy first friend, and say to him, it is a man which thou hast slaine, and that for the loue which hee beareth to thee, that he will keep thy misdeeds secretly, and burie it, to the end that he saue thee: The which counsaile his sonne followed: to whome his friend saide, returne againe for within my house thou maiest not enter, if thou haue done euill, I will not beare the penaltie of it. And thus one after another hee assayed all his friends, and euerie one of them answered

swered him as the first, whereof he was greatly abashed, and returned againe to his father, and told him how he had done: and his father saide: many be friends in word, but few in deede. But I shall tell thee what thou shalt do. Goe thou to my halfe friend, and beare to him thy calfe, and thou shalt heare what he shall say to thee. When the sonne came to the halfe friend of his father, he said to him as he did to the other. When as the halfe friend vnderstoode the matter, he tooke him secretly into his house, and led him to an obscure place, where he buried his dead calfe, whereby the sonne knew the truth of the halfe friends loue. Then the sonne of Arabie turned againe to his father, and tolde him all that his halfe friend had done to him. Then the father said vnto his sonne, that the Philosopher saide, that the true friend is found in extreame neede. Then demaunded the sonne of his father, Sawest thou neuer a man which in his life time diode get a whole friend: and his father answered vnto him and saide, I neuer saw any, but I haue heard of such a one: and the sonne answered: My father, I pray thee that thou wilt rehearse it to mee, to the ende that by aduenture I may get such a one. Then the father sayde vnto his sonne after this manner, My sonne, sometime I haue heard of two Marchants which neuer had seene each other: The one was of Egypt, and the other was of Baldocke, but they had certaine knowledge each of other

other by their letters which they wrote friendly one to the other. It befell then that the marchant of Baldocke came into Egypt, to cheape and buy some ware, whereof his friend was glad, and went to meete him, and brought him benignly in, to his house. And after that hee had cheared and refreshed him by the space of foureteene dayes, the same marchant of Baldocke became verie sicke, whereof his friend was right sorrowful, and incontinent sent for the best physicians and leeches that were in all Egypt for to recouer his health: and when as the physicians had seene and visited him, and his vyne also, they saide that he had no bodily sickenesse, but that he was rauished with loue: and when his friend heard these wordes, he came to him and said, My friend, I pray thee that thou shew me thy sicknes: his friend said to him, I pray thee that thou wilt bring hither al thy women and maidens that be in thy house, for to see if she which my heart desireth be among them: and anon his friend brought before him, both his own daughters and seruantes, among the which was a yong maiden which hee had nourished for his pleasure. And when the sicke man sawe her, he saide to his friend: this same is shee which may be the onely cause of my life or death: the which his friend gaue vnto him for to be his wife, with all such goodes as he had of hers, whom he married, and returned with her into Baldocke with great ioy. But within a little while after, it foxtuned so

so that the marchant of Egypt fell into pouerty, & for to haue some consolatiō and comfort, he tooke his way toward Baldocke, and supposed to go & see his friend, and euen about one of the clocke, he arrived in the rittie, and for as much as he was not well arraigned, he had shame by day light to goe into the house of his friend, but went and lodged him within the temple nigh to his friends house. It happened then that on the same night that hee lay there, there was a man slain befoze the gate of the same temple, wherefoze the neighbours were sore troubled, and the people moued therewith came into the temple, where they found no body save onely the Egyptian, the which they tooke, & demanded of him whether hee had slaine the man which lay dead befoze the portall of the Temple. Hee then seeing his misfortune and pouertie confessed that he had killed the man, for because of his euill fortune he would rather die then liue, wherefoze he was led befoze the Iudge, and was condemned to be hanged. And as men led him toward the gallows, his friend sawe and knew him, and beganne for to weepe, remembzing the benefits which hee had done vnto him, wherefoze hee went to the iustice and said, My Lord, this man did not the homicide, for it was my selfe that did it, and therefore you should doe great sinne if you doe put this innocent and guiltles man to death. And anon hee was taken to hee had to the Gallows. And then the Egyptian saide, My Lord, he

he did it not, and therefore euilt should you do to put him to death. And as the two friends would haue beene hanged each for another, he which had done the murther in deede, came and confessed there openly the fact, and addressed himselfe before the iustice, and said, My Lord, none of them both hath done the deede, and therefore punish not these innocents, for I alone ought to beare the paine. Whereat the iustice greatly maruailed, and for the doubt which therein was great, the iustice tooke them al three, and led them before the king. And when they had rehearsed to the king all the manner, after enquest thereupon made, and that he knew the truth of it, he granted his grace to the murtherer, and so all the three were deliuered. And the friend brought his friend to his house and receiued him ioyfully, & after gaue vnto him both gold and siluer, and the Egyptian returned againe to his house. And when the father had rehearsed all this, his sonne said to him, My father, I know wel that he which may get a good friend is happy, and with great labour I suppose, I shal find such a one.

The ii. Fable is of the money deliuered to keepe.

A Spaniard arriued sometime in the land of Egypt. And because that he feared to be robbed within the desert of Arabia, thought in himselfe, that it were wisely done to deliuer his money

rey to some true man, to keepe it till his returne againe. And because that hee heard some say that within the citie was a true man, he went anone to him, and tooke to him his siluer for to keepe it. And when hee had done his voyage, he came againe to him, & demanded of him his siluer, which answered him in this maner, My friend, I know not who thou art, for I neuer saw thee before that I wot of, and if thou saiest or speakest any more words, I shall make thee to be well beaten. Then was the spaniard sorrowful and wroth, & thereof he made a complaint to his neighbours, and the neighbours said vnto him, certainly we be greatly abashed of that ye tel vs, for he is among vs al reputed & holden for a good man and a true, and therefore returne againe vnto him, and with faire words demand of him, that hee may render vnto thee thy gold againe, the which thing he did. And the old man answered him more sharply and more rigorously then hee had done before, wherewith the spaniard was wonderfully wroth. And as hee departed out of the old mans house, hee met with an old woman, the which demaunded of him the cause wherefore hee was so troubled and heauie. And after that hee had told vnto her the cause why, the olde woman said vnto him: Make good cheare, for if it be so as thou saiest, I shall giue vnto thee counsell how thou shalt receiue thy siluer. And hee demanded of her how it might be done. And she said to him, bring hither to mee a
man

man of thy countrey whome thou trustest, and cause faire chests to be made, and fill them all with stones, and by thy fellows thou shalt cause them to be borne into his house, and to him they shall say, that the marchant of Spain sent them to him for to keepe surely: and when the chests shall bee within his house, thou shalt go and demand of him thy silver. Which thing he did, and as the said chests were borne into his house, the spaniard went with the that bore them, the which stranger said unto the old man, My lord, these foure chests be all full of gold, silver, and precious stones, which wee bring to you, as to the trustiest and faithfulest man that wee know, for to keepe them surely, because that we do feare the thernes that be in the desert. After the which words said, came he which the old man had counsailed, and demanded of him his silver. And because that the old man doubted that the spaniard would haue despised him, hee said, Thou art welcome, I maruaile why thou tariest so long ere thou come, and incontinent he restored to him his silver. And thus by the counsell of the woman which hee greatly thanked, hee had his goods againe and returned into his owne countrey.

The iii. Fable speaketh of the subtil inuention of a sentence given vpon a
darke and obscure cause.

It befell somerime that a good man a labourer died, leauing nothing to his sonne, but one

In an house, the which sonne liued by the labour of his hands poorely. This pong man had a rich neighbour which demanded of him if he would sel his house. But he would not sel it, because it was come to him by inhericance. Wherefore the saide rich man his neighbour conuersed oft with him to deceiue him; but the pong man fled his companie, as much as he might. And the rich man perceiving that the pong man fled his companie, hee thought him of a great deception, and demanded of the poore pong man that hee would let to him part of his house for to delue and make a seller, which hee would hold of him for yearly rent, and the poore man let it to him. And when the Seller was made, the rich man brought into it tenne cunnies of Dyle, of the which five were full of Dyle, and the other five were but halfe full, and hee made a great pitte in the earth, and put the five cunnies, which were halfe full in it, and the other five aboue on them, and shut the doore of the seller, and deliuered the key to the poore pong man, and prayed him fraudulently to keepe well his Dyle: but the poore pong man knew not the mallice and falshood of his neighbour, wherefore he was content to keepe the key. And within a while after as the Dyle became deare, the rich man came to the poore man, and asked of him his goods, and the pong man gaue him the key. This rich man solde to the Marchants

his oile, and warranted each tunne full. And when the marchants measured the oile, they found but five of the tenne tunnes full, whereof the rich man demaunded of the pooze young man restitution. And for to haue his house he made him come before the Iudge. And so when the pooze man was come before the Iudge, he demaunded time and space for to answer, for him thought that hee had kept wel his oile: and the Iudge granted him a day. And then went hee to a philosopher which was procurator for the pooze people, and prayed him for charitie that hee would giue to him good counsell at his neede. And hee rehearsed and told vnto him all his case, and tooke vpon the holy euangelist that he tooke none of the rich mannes oile. And then the philosopher answered to him in this manner, my sonne haue no feare, for the truch may not faile. And the next morrow after the philosopher went with the pooze man into iudgement, the which philosopher was constituted by the king for to giue the iust sentence of it, and after that the cause had bene well defended, and pleaded of both parties, the philosopher said, the same rich man is of good renoune, & I suppose not that he demaunded more then he shoulde haue. And also I beleene not that this pooze man is guiltie of the blame which hee putteth on him. But notwithstanding for to knowe the truch of it, I ordaine and giue sentence that the Oyle pure and cleane of the five tunnes which are full
be

be measured, and also the Lees thereof, and after that the pure and cleane oyle of the five tunnes which be but halfe full be also measured with the Lec thereof, and then looke if the lee of the five tunnes halfe full bee equall to the lee of the five tunnes which be full, and if it be so that lesse lee be found within those vessels which be but halfe full, then in the other, it shall then be sufficiently pro- ued that no oyle hath bene taken out of them: but if there be found as much lees in the one as in the other, the poore man shall be condemned. And of this sentence the poore man was content, and the troch was knowne, wherefore the poore man was quit, & the rich man was condemned, & his great malice and falsehood knowne, for there is no sinne or misdeed done, but that once it shall be manifested.

The fourth Fable is of the sentence giuen vpon the money which was found.

A Rich man sometime went by a cittle, and as hee walked from one side to another, a great purse fell from him, wherein were a thousand crownes, the which a poore man founde, and tooke them to his wife to keepe, whereof shee was full glad and sayde: thanked bee God for al his goodnesse, which hee sendeth to vs, if he sendeth now the great summe keepe it wel. And vpon the morrow after the rich man made to be cried through the citie, that whosoever had found a thousand crownes in a purse hee shall restore them

to him againe, and that he should haue for his reward an hundredth of them. And when this poore man heard this crye, he ran incontinent to his wife and said to her, My wife, that that we haue found must be restored againe, for it is better to haue a hundred crownes without sinne, then a thousand wrongfully: and though that the woman would haue resisted, neuerthelesse in the end she was content. And thus the poore man restored the thousand crownes to the rich man, and demaunded of him his hundred crownes: and the rich man full of falsehood, said to the poore man, thou rendrest not to me all my gold which thou foundest, for of it I lacke four hundred peeces of gold, and when thou shalt bring mee againe the saide four hundred peeces of gold, thou shalt haue of mee the hundred crownes, which I promised thee. The poore man answered, I haue brought thee all that I haue found, wherefore they fell into great strife, insomuch that the cause was brought before the King to bee decided. Wherefore the King called before him a great Philosopher which was Procuratour for the people. And when the cause was well disputed, the Philosopher moued with pittie, called the poore man, and saide to him, Come hither my friend, by thy faith hast thou restored all the money which thou foundest in the purse? And the poore man saide to him, yea sir by my faith. Then the philosopher saide before the assistance. With this
rich

rich man is true and faithfull, and that it is not to be thought that hee should demand more then hee ought to haue : And on the other part men must beleene, that this poore man is knowen for an honest and true man, wherefore the Philosopher said to the king, Sir, this is my sentence, that thou take these thousand crownes, and that an hundred of them thou shalt deliuer to this poore man which found them, & after when hee that hath lost them shall come, thou shalt restore them to him, and if it happen that an other find the thousand foure hundred crownes, they shall be rendred againe unto the same good man which is here present, which saith that he hath lost them. The which sentence was agreeable and pleasant to all the companie. And when the rich man saw that he was deceiued he demanded mercie and grace of the king, saying in this manner : Sir, this poore man that hath found my purse, cruelly hath restored to mee all that I ought to haue, but certainly I wold haue deceiued him, wherefore I pray thee that thou wilt haue pittie on me. And then the king had mercie on him, and the poore man was wel contented and payed, and all the mallice of the rich man was knowen.

The v. Fable is of the faith of three

fellowes.

Of it happeneth that the euill which is procured to other, cometh unto him which procureth it, as it appeareth be three fellowes,

of the which twaine were Burgessees and the third
 a labourer, the which being assembled together
 for to go to the holy Sepulchre. These three fel-
 lowes made great prouision of flour for their
 pilgrimage, in such wise that it was all consu-
 med, except onely for to make one loafe. And
 when the burgesse sawe the ende of their flour,
 they said, If wee finde not the manner to beguile
 this villain, because that hee is a right great ea-
 ter, we shal die for hunger, wherefore we must de-
 uise a way that we may haue the loafe which shal
 be made of all our flour. And therefore they con-
 cluded together, and said, when the loafe shal bee
 put into the ouen, we shal go and lay vs down to
 sleepe, and he that shal dreame best the loafe shal
 be his. And because that wee both be subtil and
 wise, hee shal not dreame so well as wee shal,
 wherefore the Loafe shal bee ours, whereof all
 three were wel content, and abeganne to sleepe.
 But when the labourer perceiued al their deceit,
 and saw that his fellowes were asleepe hee went
 and drew the loafe out of the ouen and ate it, and
 after he fained to be asleepe, and then one of the
 burgessees rose vp, and said to his fellows, I haue
 dreamed a wonderfull dreame, for two Angels
 haue taken and borne mee with great ioye before
 the diuine maiestie. And the other Burgesse
 awoke and saide, thy dreame is wonderfull,
 but I suppose that mine is fairer then thine is:
 For I dreamed that two Angels drew mee on
 hard

hard ground, for to leade me into hell. And after they did awake the villaine, which as dreapfull said, who is here? and they answered, we be thy fellowes. And he said to them, how be ye so soone returned? and they said, we departed not yet from hence. And he said to them, by my faith I dreamed that the Angels had led one of you into heauen and the other into hell. Wherefore I supposed that yee should neuer haue come againe, and therefore I arole by from sleep, and because I was hungrie, I drew the loafe out of the oven and ate it; for oft it happeneth, that he which supposeth to beguile some other, is himselfe beguiled.

The vi. Fable is of the Labourer and of the Nightingale.

Sometime there was a Labourer which had a garden that was verie pleasant, into the which hee oft went for his disport and pleasure, and one day at euen, when hee was wearie, and had trauailed sore, for to take his recreation, hee entred into his garden, and set himselfe downe vnder a tree, where hee heard the song of the Nightingale. And for the great pleasure and ioy which hee tooke thereof, he sought, and at the last found the meanes to take the nightingale, to the ende that greater ioy and pleasure hee might haue of her afterward. And when the Nightingale was taken, hee asked and demaunded of the Labourer, wherefore hast thou taken so

great paine to take mee, for well thou knowest thou maist haue no great profit by me. And the labourer answered thus to the nightingale, for to heare thee sing I haue taken thee. And the nightingale answered, Certainly in vaine thou hast laboured, for no good will I sing while I am in prison. Then the labourer answered, If thou singest not well I shall eate thee. And then the nightingale saide, If thou put me within a pette for to be sodden, little meate shalt thou haue of my body: and if thou sette me to be roasted, there shall be lesse, and therefore boyled nor roasted thou shalt not fill thy great belly of me, but if thou let mee flie I shall doe vnto thee great good: for three things I shall teach thee, which thou shalt loue better then three fat kine. Then the labourer let the nightingale flie. When hee was out of his hands, and that hee was vpon a tree, he said to the labourer, My friend I haue promised to thee, that I shall teach thee three things, whereof the first is this, that thou beleue nothing that is impossible. The second is, that thou keepe wel that is thine. And the third is, that thou take no forrow for the thing lost, which may not be recovered. And soone after the nightingale beganne to sing, and in his song said thus, Blessed bee God, which hath beliaued me out of the hands of this villaine of tharle, which hath not known, seene, nor touched the precious Diamond, which I haue within my belly: for if hee had founde it, he

he had bene right rich, and from his hands I had not escaped. And then the labourer which heard his song, beganne to complaine and to make great sorrow, and after said, I am unhappy that I have lost so faire a treasure which I had won. And the nightingale said to the churle, How know I wel that thou art a foole, for thou takest sorrow of that whereof thou shouldest have none, and soone thou hast forgotten thy doctrine, because thou weenest that within my belly should be a precious stone more of weight then I am, and I tolde and taught to thee thou shouldest never beleene that thing which is impossible, and if that stone were thine, why hast thou lost it: and if thou hast lost it and maist not recouer it, why takest thou sorrow for it: And therefore it is folly to chastise or to teach a foole which neuer beleeveth the learning and doctrine which is given to him.

The vii. Fable is of the Rhetorician and of the crookebacked.

A Philosopher saide once vnto his sonne, that when bee were fallen by fortune into some damage or perill, as soone as hee might hee shoulde deliuer him of it, to the ende that afterward hee shoulde bee no more vexed therewith, As it appeareth by this fable. Of a Rhetorique man or a faire speaker, which once demanded of a King, that of all them which shoulde enter into the Cittie having some kind of fault

in their bodies, as crooked or counterfeited, he might haue of them at the entrie of the gate a peny. The which demand the king graunted, and made his letters to be sealed and written vnder his signet. And he kept him still at the gate, and of enerie one that was lame, scabbed, or had anie deformitie on their bodies, he tooke a peny. It happened on a day that a crookebacked and deformed man would haue entred within the Cittie without giuing any peny, and did put vpon him a faire mantel, and then he came to the gate. And when the Porter beheld him, he perceiued that he was goggle-eyed, and saide vnto him: pay mee my dutie. And the goggle-eyed would pay him nothing, therefore he tooke from him his mantell, and then he saw that he was crookebacked, & said vnto him, thou wouldest not before pay me a peny, but nowe thou shalt pay twaine. And while they strided together, his hat fell off his head, and the porter which saw his scabbed head, said vnto him, nowe shalt thou pay thre pence vnto mee. And then the porter yet againe set his handes vpon him, and felt that his bodie was all scabbed, and as they were thus wrestling together, the crookebacked fell to the grounde, and hurt himselfe sore vpon the leg. And then the Porter saide vnto him, thou shalt pay fve pence, for thy body is all counterfeited, wherefore thou shalt leaue beere thy mantell, and if thou haddest payed a penie, thou haddest gone on thy way
free

free and quit without any further molestation or hinderance. Therefore he is wise that payeth that he oweth, to the end that thereof come not to him great damage.

The seventh Fable maketh mention of a Disciple and a Sheepe.

A Disciple there was sometime, which tooke his pleasure to rehearse and tell many fables. The disciple prayed his maister to tell him a long fable: the maister answered, beware it happen not vnto vs as it appeareth by this present fable, of a king and of his fabulator. And the disciple said to his maister, I pray thee tell me how it befell. And the maister saide vnto his disciple. There was sometime a king that had a fabulator, which rehearsed vnto him oft times when he would sleepe, fve fables to reioyce or make the king merry, and to make him fall asleepe. But it befell then vpon a day, that the king being heauy could in no wise fall asleepe. And after the saide Fabulator had rehearsed his fve fables, the King desired to heare more. And then the saide Fabulator rehearsed vnto him three short fables. And then the King saide vnto him, that he would heare one more longer, and then shall I sleepe. And the Fabulator then rehearsed to him such a fable as here shall be shewed, of a rich man which went

went to a market or faire to buy sheepe, the which man bought a thousand sheepe. And as hee was returning from the faire, he came to a riuer, and because of the great water he could not passe over the bridge; neuerthelesse hee went so long to and fro on the riuage of the saide riuer, that at the last he found a narrow way, vpon the which might passe scant enough thre sheepe at once: and thus he passed, and had them ouer one after an other. And hitherto rehearsed of this fable, the Fabulator fell asleepe: and anone after the king awoke the Fabulator, and said to him in this manner, I pray thee thou wilt make an end of thy fable: and the Fabulator answered to him in this manner: Sir the riuer is great, and the sheepe are little, wherefore let the marchant driue ouer his sheepe, and after I shall make an end of my fable. And then was the king pacified. And therefore be thou content with that I haue rehearsed vnto thee, for there be folke so curious in speech, that they cannot be content with few words.

The ninth fable is of the wolfe, the fox, and the cheese.

There was sometime a Labourer which coulde not rule his oxen, because they smote with their feet, wherefore the labourer said vnto them, I pray to God that the wolfe may deuoure you all. The which words the wolfe heard, wherefore he hid himselfe neare, and then came for to
eate

ate them. And when night was come, the labourer vnbound his oxen, and let them goe into his house. When the wolfe sawe them comming to himward, he said, O thou labourer, many times in the day thou diddest giue to mee thy oxen, and therefore keep thy promise. And the labourer said to the wolfe, I promised thee naught at all. And the wolfe said, I shal not let thee go without thou keepe thy promise. And as they had so great strife and disension together, they remitted the cause to be pleaded before a iudge; and as they were seeking a Iudge, they met with the fore, vnto whome they counted all their difference and strife. Then saide the fore vnto them, I shal giue on your cause a good sentence: but I must speake with each of you apart, and they were content: and the fore said to the labourer, thou shalt giue to me a good fat henne, and another to my wife: and I shall make it so, that thou with all thine oxen shalt freely goe vnto thine house. Wherefore the labourer was well content: and after the fore said to the wolfe, I haue well laboured for thee, for the labourer shall giue vnto thee a great cheese, and let him go home with his oxen, and the wolfe was well content. And after the fore saide vnto the wolfe: Come thou with me, and I shal leade thee where the cheese is. And then he led him too and fro, here and there, vntill the moone did shine full brightly, and when they came to a Wel, the fore leapt vpon it, and shewed vnto the Wolfe the shadow of the

the Moone which reled in the Well, and laide to him, looke now gossip how that cheese is faire, great and broad, haste thee and go downe and take the faire cheese. The Wolfe said to the fox, thou must be the first of both that shall go downe, and if thou maist not bring it with thee because of the greatnes, I then shall come to help thee, and the fox was content, because there was a couple of buckets, of the which one came downe and the other by, and the fox entred into one of the buckets, and descended into the Well, and being downe, he said, Gossip come hither and help, for the cheese is so great that I may not beare it. And then the Wolfe was afraine that the Fox should eate it, and entred into the other bucket, and as fast as the Wolfe went downe, the fox came up. When the Wolfe perceived the fox coming, hee said unto him: By gossip, ye go hence: Thou saist true, said the fox, for thus it is with the world, as one cometh downe, the other goeth up: and thus the fox departed and lefe the Wolfe in the Well: so lost the Wolfe both the oxen and the cheese: it is not good therefore to leaue that which is certaine, for that that is uncertaine, for many bee in like sorte deceived by the falsehoope and deceit of aduocates and Judges.

The tenth Fable is of the husband, the mother, and the wife.

There was a marchant that married a yong woman which had her mother yet alive. It hap-

happned that this marchant went once into a faire country for to buy some ware. And as he was going, he betooke his wife to her mother to keepe and rule her honesty til he came againe. His wife then by the consent of her mother, enamoured her selfe on a faire yong man, which furnished her to appoint meate. And as they thre made good there, the husband came againe from the faire, & knocked at the doore, wher at they were abashed. Then said the old mother thus to them, feare not, but do as I shall tell you, and care not: then saide she to the yong man, hold this sword, and goe to the gate, and beware thou say no word to him, but let me alone: and as the husband would haue entered into his house, and saw the yongman holding a naked sword in his hand, he was greatly afraid: and then the mother said to him: my sonne thou art welcome, be not afraid of this man, for thre ran after him for to haue slain him, and by chance he found the doore open, and this is the cause why he came hither to save his life. The husband saide to them, ye haue done well, and I con you great thanke: thus went the yong man his way safely by the subtilty of the mother and the daughter, to the which trust not thy selfe if thou be wise.

The xi. fable is of an old harlot or bawd.

There was sometime a noble man which had a chaste wife, and wonderfull faire. This Noble man would haue gone vpon pilgrimage
to

to Rome, and left his wife at home, because that he knew her for a good and chaste woman: it happened on a day, as she went into the towne, a faire yong man was enamored on hir, &ooke on him hardinesse, and required her of loue, & promised to her many faire gifts. But she was good and had rather die then consent therto, wherefore the yong man almost died for sorow: to the which fellow came an old woman, which demanded of him the cause of his sicknesse. And the yong man disclosed vnto her all the matter, asking helpe & counsel of her. And the old woman wily and malicious, said to him, Be thou glad and ioyous, and take good courage, for I shall bring about thy feate, insomuch that thou shalt haue thy will fulfilled. And after this the olde haud went to her house, & made a little cat which she had at home, to fast three dayes one after another, and after she took some bread, with a great quantitie of mustard vpon it, and gaue it vnto this yong cat for to eat, and when the cat smelled it, she began to weepe & crye. And the old haud went vnto the house of the said yong woman, and bare her little cat with her: the which good and yong woman receiued and welcomed her honestly, because that all the world held her for a holy woman, & as they were talking together, the yong woman had pittie on the cat which wept, & demanded of the old woman what the cat ailed. And the old woman said to hir, I am my faire daughter & friend, renue not my sorow, and

and saying these words shee began to weepe and
said, My friend, for no good I will tell thee the
cause why the cat weepeth. And the pong woman
said to her, My good mother I pray you that you
will tell me the cause wherfore your cat weepeth,
And the old woman said to her, My friend, I will
if thou wilt sweare that thou shalt neuer rehearse
it to no body. To the which promise the good and
true pong woman accorded her selfe: supposing
that it had beene all good, and said, I will. And
then the olde woman saide to her in this manner,
My friend, the same cat which thou seest ponde,
was my daughter, which was wonderfull faire,
gracious, & chaste, which a pong man loued much,
and because she refused him, he died of her loue,
wherfore the Gods hauing pittie on him, haue
turned my daughter to this cat. And the pong wo-
man which supposed that the old woman had said
truth, said to her in this manner, Alas my faire
mother, I wot not what I shall do, for such case
may well hap to me. For in this towne is a pong
man which dieth almost for the loue of me. But
for the loue of my husband to whome I ought to
keepe chastitie, I haue not granted to him: neuer-
thelesse I shall doe that that thou shalt counsaile
me. And the old womā said to hir: My friend, haue
pittie vpon him as soone as thou maist, so that it
befall not to thee as it did to my daughter. The
pong woman then answered to her and said, if
he require any more I shall accord with him,

and if he require no more, yet shall I profer me to him, and to the end I offend not the gods, I shall accomplish it as soon as I may. The old woman then took leaue of her, and went to the yongman, and to him she rehearsed all these tidings, whereof his heart filled with ioy, anone he went toward the yongwoman, and with her hee filled his will. Thus you may see what euilles may be done by haudes. I would to God they were all burnt.

The xii. Fable is of the blind man
and his wife.

There was sometime a blinde man that had a faire wife, of whom he was iealous, he kept her so that she might go no where, for euer he had her by the hand. In the end she was enamored of a gentle youth, and they could not finde the meanes to fulfill their will, but notwithstanding the woman that was subtrill and ingenious, counselled her friend that he should come to her house, and that he should enter into the garden, and that there he should climbe vpon a tree: hee did as she bade him, and hauing made their enterprize, the woman came againe into her house, and saide vnto her husband, My friend, I beseech you that you will goe into our garden for to disport vs a while there. And the blinde man was content, and said to his wife, Well, my friend, I am content, let vs go thither: and as they were vnder the peare-tree, she said to her husband, My friend, I pray to thee

thee let me go upon the tree, and I shal gather for
 vs both some faire pears. When my friend said the
 blind man, & granted thereto: and she being upon
 the tree, the youth began to shake the peare tree
 at one side, and the yong woman on thother side:
 and as the blinde man heard the peare tree shake
 thus hard, and the noise they made, he said, ah ill
 woman, albeit I see thee not, neuerthelesse I
 feele and vnderstand it. But I beseech the gods
 vouchsafe to send to me my sight againe: and as
 soone as he had made his prayer, Iupiter resto-
 red to him his sight. When he saw that pageant
 upon the tree, he said to her, ah vnhappy woman,
 I shall neuer haue ioy with thee. And for that the
 yong woman was ready in speech and malicious,
 she replied presently to her husband, My friend,
 thou art beholding to me for thy sight, for that I
 neuer ceased day nor night to pray unto the gods,
 that they would render to thee thy sight, where-
 fore the goddesse Venus wisely shewed her selfe
 to me, and said, that if I would do some pleasure
 to the saide yongman, shee should restore to thee
 thy sight, and thus am I cause of it. Then the
 good man saide vnto her, my right deare wife and
 good friend, I cry you mercie, and thanke you
 greatly, for right ye haue done, & I great wrong.

The xiii. fable is of the Tailor of a king,

and of his seruants.

Men ought not to doe vnto other that which
 hee would not haue done to himselfe, as it

appeared by this present fable of a king which had a tailour, which was as good a workman as any was at that time in the world, which tailour had many seruants, whereof one was called Medius, that surmounted all the other in shaping or sewing, wherefore the King commanded his steward that the saide tailours should fare well, and of the best meates, and delicious drinks. It happened on a day that the maister steward gaue unto them good and delicious meate, in the which was some honny: and because that Medius was not at the feast, the steward saide unto the other, that they shoulde keepe some of their meate for him. Then the maister tailour answered, hee must haue none, for if he were here hee would not eate of it, for he did neuer eate honny. And as they had done, Medius came and demaunded of his fellowes, why kept you no part of this meate for me: then the steward answered, because that thy maister saide thou neuer diddest eate honny, and therefore no part of the meate was kept for thee. And Medius then answered neuer a word, but beganne to thinke how he might pay his maister. Upon a day as Medius was alone, the steward demaunded of him if he knew no man that coulde worke as well as his master, and Medius said nay, and that it was great damage of a sicknesse that hee had. Then the steward demaunded what sicknesse it was: and Medius answered, my lord, when he is entred into his franke or woodnes, there cometh

meth vpon him a rage. And how shall I know it
said the steward: certainly my lord said Medius,
when ye shall see that he shall sit at his worke and
that he shall looke here and there, & shall smite vpon
his boord with his fist, then may ye know that
his sicknesse commeth vpon him. And then without
ye take him & bind him & also beate him well,
he shall do great harme & damage. And the steward
said to him, Care not therefore my friend: For well
I shall beware of him. And the morning next following
the steward came for to see the tailers. And
then Medius which knew well the cause of his
comming, tooke away secretly his masters sheres
and hid them, anone his master began to looke after
them, and searched al about here and there, &
began to smite his fist vpon the boord. And then the
master steward began to looke on his manners, &
sodenly made him to bee taken and holden by his
seruants, and after made him to be bound & well
beaten. Then was the master caplour al abashed,
and demaunded of him, My Lord wherefore doe
you beate me so outragiously: what offence haue
I done, that I must be bound and thus beaten?
And then the steward said to him in this manner,
because Medius told me that thou art frantick,
and if thou bee not well beaten thou
wouldest doe great harme. And the master came
to his seruant Medius, and rigorously saide to
him, Ha ha euill boy full of euill wordes, when
sawest thou me mad? And his seruant proudly

answered to him; My maister, when wilt thou see that I eat no honey? And therefore I threw to thee one bone for another. And the master steward and all his seruants began to laugh, and said that he had well done. And therefore men ought not to do to any other, that thing which they would not haue done to them.

Here end the Fables of Alfonso.

Here followeth the Fables of Poge the Florentine.

The first Fable is of the subtiltie of a woman for to deceiue her husband.

The falshood of women is maruailous, as it appeareth by this fable, of a marchant which was newly wedded to a faire yong woman, the which marchant went ouer the sea to buy and sel, and for to get somewhat for to liue honestly, and because that he staid too long, his wife supposed that he was dead, and therefore she enamoured hir selfe on another man that did her much good. For he caused her house to be newly built, which had great neede of reparation, & also he gaue new things to keep household. And a long time after the departing of the marchant, he came againe to his house, which he saw builded, & sawe dishes, potspans, & such other household, wherefore he asked of his wife how she had found þe means to

to haue repaired so honestly his house. And she answered, that it was by the grace of God. And he answered, Blessed be god for it. And whē he was within the chamber, he saw the bed richly couered, and the walles well hanged, and demanded of his wife as he had done before, and she answered as before, and therfore she thanked god as he had done before. And as he was set at his dinner, there was brought before him vnto his wife, a child of three yeares of age or there about, wherefore hee demanded of his wife to whome this infant childe belonged. And she said the holy ghost of his grace hath sent it me. Then answered the marchant to his wife in this manner, I render no thanks to the holy ghost for this, for he hath taken too much paine vpon mine own hooke, and I will not that in any wise he meddle any moze therwith, for such things belong onely to me, and not to the holy Ghost.

The ii. Fable is of the woman, and the hypocrite.

The generation or birth of the Hypocrite is damnable and euill. As it appeareth by this fable which Poge rehearseth vnto vs, which saith, that sometime hee found himselve in a good fellowship, where he heard a fable rehearsed, the tenor whereof followeth, and the said Poge saide, that of all the goods of the world the hypocrites be possessors. For howbeit that an hypocrite hath

Sometime a will to helpe a pooze man, yet he hath this commoditie in him, that hee had rather see a man at point of death, then for to saue his life with an halfe peny, and this presumption is called hypocrisie, as ye shal heare by the fable following, the which saith, that sometime the custome of all the pooze was, that they went before folkes doores without saying any word. It happened that at that time, that a pooze man, faire and of good life, went to get his liuing from one doore to another, and vpon a day among other, hee went & set himselfe vpon a great stone before the doore of a widow, which widow was accustomed euer to giue him somewhat. And when the good woman knew that he was at the doore, she brought him his portion as she was accustomed, and as she gaue to him the meate shee looked on him, and seeing him so faire and well made of bodie, shee then filled of carnall concupiscence, and burning in the fire of loue, required and instantly prayed him that hee would return thither within thre daies, and promised to him that she shuld giue him a right good dinner, & the pooze man said to her that he would. And when he came againe, he set himselfe before the doore of the widdowes house, and the woman knew well when hee shoulde come, wherefore shee came to the gate and saide: Come in good man, for wee shall dine together, whereto the pooze man assented, and entred into the house, and the widow gaue to him good meat and good

good drinke. And when they had wel dined, the said widow praised the good man greatly, and after she kissed him, requiring him that he might haue the copie of his loue, and then the poore man al ashamed & virginous, knowing her thought & will, answered thus to her, Certainly my good ladie, I dare not, but neuerthelesse I would faine haue done it. And the widow all enflamed with loue, prayed him more and more. And when the poore man saw that he might not excuse himselfe, he said to the widow in this manner, My friend, sith thou desirest me to do so great an euil, I take God to my witnesse, that thou art causer of it, for I am not consenting to the deede, but saying these words he consented to her will.

The iii. fable is of the yong woman which accused her husband of defect.

POge the Florentine saith, that sometime there was a man named Nerus de pacis, which of his age was among the Florentines right sage and wise. This Nerus had a faire daughter, the which he married to a faire yong man and a rich, and of good parentage, the which yong man the next day after the feast of the wedding, did leade her into his castle a little way without the cittie of Florence. And within fewe daies after, this yong man brought this wife againe to Florence, vnto the house of her father Nerus, who made them a feast, as it was accustomed to do all that time

time in some place, eight daies after the wedding,
 When the new married woman was come againe
 to her fathers house, shee made not ouer good
 cheere, but euer shee looked downeward to the
 earth, as sad and melancholious. And when her
 mother saw her daughter so sorrowfull and of
 mourning countenance, she called her into a war-
 robe, whereas no bodie was but they two, & as-
 ked of her sorrow, saying: how fare ye my daugh-
 ter: what want ye: haue yee not all things com-
 ming to you after your desire: wherefore take ye
 such thought: And the daughter weeping saide to
 her mother, Alas my mother, ye haue not married
 me to a man, for of such a thing as a man ought
 to haue he hath neuer a deale, sauing a little part
 of that thing for the which wedding is made.
 And then the mother right sorrowfull and wroth
 of this euill fortune, went to her husband Nerus,
 and tolde to him the euill hap of their daughter,
 whereof he was greatly wroth and sore troubled.
 And soone after this fortune was knowne a-
 mong all the lineage of Nerus whereof they were
 all sorrowfull, to heare how this faire man (to
 whom God had lent so many good vertues and
 that had so many good gifts of grace, as beauty,
 riches, and good renowne) was indigent or faulty
 of the thing, wherfore marriage is made. Neuer-
 thelesse the tables were set and couered, & when
 time of dinner came, the yong man came into the
 house of Nerus with his friends and parents, and
 incon-

incontinent they set them all at the table, some with heauie and sorrowful heart, & the other with great ioy and pleasure. And when the pong man saw that his friends made good cheere, and that al the parents of his wife were braue and melancholious, he prayed and besought them, that they would tell him the cause of their heauinesse & sorrow, but none of them al answered. Neuertheles he besought them yet againe, & then one of them full of sorrow, and more liberall then al the other, said, Certainly my faire son, thy wife hath tolde vs that thou art no man perfectly. For the which words the man began to laugh, and saide with an high voice, that al that were there might vnderstand what he said, My lords and my friends make good cheere, for the cause of your sorrow shall soone be appeased, and then he being clothed with a short gowne, vntied his hosen, & took his member with his hand, which was great & much sufficient vppon the table, so that all the fellowship might see it. Wherof al the fellowship was glad & ioyfull, wherof some men haue desired to haue as much, and many of the women wished to their husbands such an instrument. And then some of the friends & parents of Nerus daughter went to her and said, y she had done great wrong to complaine of her husband, for hee had wherewith shee might wel be contented, & blamed greatly hit folly. To whō she answered, My friends, why blame ye me? I complain not without a cause: For our affe
which

which is a huite beast hath a member as great as mine arme, and my husband which is a man his member is scarce halfe so great, wherfore the simple and pong damsell wend, that men should haue it as great and greater then Asses. Therfore it is oft said, that much lacketh he of that that a foole thinketh of weeneth.

The fourth fable is of Hunting
and Hauking.

Poge a Florentine rehearseth to vs, how once he was in fellowship where men spake of the superfine cure of them which gouerne the dogs & Haukes, wherof a Millannois named Paulus began to laugh, and laghing required of Poge that he would rehearse some fable of the said hauks, & for loue of all the fellowship, he said in this manner, Sometime there was a Phisition which was a Millannois. This phisition healed fooles of all maner of folly, & in what maner he healed them I shall tell you. This Leech had within his house a great garden, and in the middest of it was a deepe and great pit, which was full of stinking water. And within the said pit the phisition put the fools after the quantitie of their foolishnesse, some vnto the knees, and other vnto the belly. And there he bound them to a post, but none hee put deeper then vnto the stomacke, for doubt of farther inconuenience. It happened then that among other was one brought to him, which hee put into the

the said water to the thighes. When he had bin the space of fifteene daies within the saide water, he beganne to be peaceable, and had his witte againe. That he might take some dispozt and consolation, hee required his keeper that hee might walke about the garden, promising not to departe thereout. The keeper that kept him vnbound him from the stake, and had him out of the water. When he had beene many daies out of the pit, he went well vnto the gate of the garden, but hee durst not go out, lest he shuld be put againe within the said pit. Upon a time he went about vnto the gate, and as hee looked all about, hee sawe a faire yong man on horsebacke, that bare a sparhawk on his fist, and had with him a couple of faire spaniels, whereof the foole was all abashed, and because of noueltie, hee called the saide yong man, saying, my friend, I pray thee thou wilt tell me what that is thou art set vpon. Then saide the yong man vnto him, it is a horse which doth profite me to chase and beare me where I please. Then demanded he further of him, what is that thou bearest on thy fist, and whereto is it good? and the yong man answered vnto him, It is a sparrehawk which is good to take partriches and qualles. Yet againe did the foole demaunde of him: My friend, what are those that do follow thee, and whereto be they good? Then the yong man answered to him, they be dogges, that are good to search and finde partriches and qualles.

and when they haue raised them my sparrehaue
takes them, wherof proceedeth vnto the great so-
lace and pleasure and the foole demanded againe.
What profit shal altho they take in a whole yere
bring to thee? And the yong man said to him, four
or fure crownes or there about. And no more saide
the foole. And how much shall they dispend in a
yeare? And the yong man answered, forty or fifty
Crownes, and when the foole heard these words,
he said againe to the yong man. O my friend, I
pray thee that soone thou wilt depart from hence,
for if our phisition come, he shall put thee into the
same pit, because that thou art a foole: I was put
in it vnto the thighes, but therein he shoulde put
thee vnto the chinne, for thou doest the greatest fol-
ly that euer I heard speake of. And therefore the
study of hunting and hauking is a slothfull cure,
and none ought to do it without he were very rich
and a man of liuelihood, & yet it ought not to bee
done oft, but sometime for to take disport, and to
driue away melancholy.

The v. Fable is of the recitation of
some Monsters.

Poge of Florence, recitede home in his time
toone named Hugh, Prince of the Medicines,
saw a Cat that had two heads, and his legges be-
fore and behind were double, as they had beene
ioyned together. Item about the marches of Ita-
lye within a meadow was sometime a Cow,
which

which deliuered her of a Serpent, of maruailous greatnesse, right hidious and fearefull, for first he had the head greater then the head of a calfe. Secondly he had a necke of the length of an Asse, and his body made after the likenesse of a dog, and his taile was wonderous thicke, and long without comparison. And when the cow saw that shee had made such a birth, & that within her belly she had borne so horrible a beast, she was all fearefull, and lifted her selfe vp, and supposed to haue fled away: but the Serpent with his long taile enlaced her two hinder legs, and the serpent then beganne to sucke the cow, and did so much and sucked so long, till that he found some milke. And when the cow might escape from him, shee fled vnto the other: & incontinent her paps, and her hinder legs, and all that the Serpent touched, was all blacke a great time after. And soone after the said Cow made a faire calfe, the which meruaile was auouched to the said Poge hee being at Ferrara. And yet againe seone after that there was found within a great riuer a monster marine of the sea, of the forme or likenes as foloweth. First he had from the nauell vppward the likenesse of a man, & from the nauell downeward, like the forme or making of a fish, the which part was iumile, that is to say, double. Secondly he had a great beard, and hee had two great hornes aboue his eares. Also he had great paps, and a wonderfull great and horrible mouth, and his hands reached vnto his

his entrailes or bowels, and at both his elbowes he had wings right broad & great of fishes scales wherewith he swimmied, and onely he had but the head out of the water. It happened then as many women bucked and washed at the port or haueu of the said riuer, that this horrible and dreadful beast for default of meate came swimming toward the same women. Of the which he tooke one by the hand, and supposed to haue drawen her into the water, but she was strong and well advised, and resisted the said monster, and as she defended her selfe, she began to crie with an high voice, help, help, to the which came running five women which by hurling of stones slew the said monster. And Poge saith, that being at Ferrara hee sawe the said monster, and saide that the yong children were accustomed for to goe bathe and wash them within the said riuer, but they came not all again, wherefore the women washed their clothes no more at the saide port: for the folkes supposed that the monster killed the yong children which were drowned. Item also within a little while after it befell, about the marches of Italie that a childe of some humane, had two heaves and two visages, beholding one another, and the armes of each other imbraced the body, the which bodie from the nauill upward was ioyned, save the two heads, and from the nauill downward, the limbs were all separated one from the other, in such wise that the limmes of generation were shewed
mani-

The fables of Poge.

241

manifestly. Of the which child tidings came vnto the person of Poge at Rome.

The vi. Fable is of the parson, the

Dogge, and the Bishop.

Siluer causeth all things to be done, vnto the halowing againe of a place which is prophane or interdict. As ye shal heare by this present fable, of a Priest dwelling in a countrey, which sometime had a Dog, which he loued well, the which Priest was verie rich. The same dog by procelle of time died, & when he was dead, he buried it in the churchyard, because of the great loue wherewith he loued him. It happened then on a day his Bishop knew it by the aduertisement of some other, wherefore he sent for the said Priest, & supposed to haue on him a great summe of gold, or else he should make him to bee severely punished, and he wrote a letter to the said Priest, of which the tenour contained onely that hee should come & speake with him. And when the Priest had read the letter, hee vnderstood well all the cause, and thought in himselfe that hee would haue of him some siluer, for hee knew well inough the condition of his Bishop: & forthwith he tooke his beuial and a C. crownes with him, and went for to speake with his prelate, and he came before him, the prelate beganne to shewe him the enormitie of his misdeed, and the priest answered, Right reuerend father, if pee knew the soueraigne prudence wherewith the saide dog was filled, ye should not

Q

maruell

maruell it hee hath well deserued to be buried honestly, and worshipfully among the men: he was all filled with humane wit as well in his life as in the article of his death. And then the Bishop said: how may that be: rehearse to mee then all his life. Certainly right reuerend father yee ought well to know, when hee was at the article of death, hee would make his testament, and the dog knowing your need and indigence, bequeathed you a hundred crownes of gold. The which I bring now vnto you. And the bishop for loue of the mony as-soiled the priest, and also allowed the same sepulture. And therefore siluer causeth all things to be granted or done.

The vii. Fable is of the Foxe, the cocke, and the dogs.

ALL the reward of them that mocke other, is to be mocked at the last, as it appeareth, by this present fable of a cocke, which sometime saw a fox come toward him sorehungrie, which cocke supposed that he came toward him but for to eate some hen: for which cause the cocke made al his hens to flie vpon a tree. And y fox began to cry toward y cocke, good tidings, good tidings, & after he saluted the cock right reuerendly, & demanded of him thus, O gossip what dost thou there so high and thy hens with thee, hast thou not heard the good tidings worthy & profitable for vs: And then the cocke full of malice answered to him, nay veri-

Is gossip, but I pray thee tel them vnto vs. Then saide the fox to the cocke, certainly gossip they be the best that euer ye heard, for ye may go and talk and commune among all beastes without any harme or damage, and they shal do you both pleasure and all seruice to them possible. For thus it is concluded and also confirmed by the great counsell of beastes, that none be so hardy to bere nor let in any wise none other, be it neuer so little a beast, for the which good tidings I pray thee that thou wilt come downe, to the ende that wee may goe sing *Te Deum laudamus* for ioy. The cocke knowing well the fallenesse of the foxe, replied in this manner, certainly my brother and good friend, thou hast brought to me right good tidings, whereof more then a hundred times I thanke thee: and saying these words the cocke life by his necke and lookt far from him: the foxe saide: what gossip, where about lookest thou? and the cocke saide, Certainly, my brother I see a couple of dogs comming hither with open mouth, which (as I suppose) come for to bring to vs the tidings thou hast tolde vs. And then the foxe shooke for feare of the Dogges, and saide vnto the cocke, God be with you, my friend, it is time that I depart from hence ere these dogges come neater; and saying these wordes, hee ranne away as fast as he might, and then the cocke cried after him saying, Gossip why runnest thou thus? if the peace be accorded, thou oughtest to doubt

nothing, Ha ha, gossip said the For, I doubt that these two dogs haue not heard of the decree of the peare. And thus when a beguiler is beguiled, he receiveth the sallary or payment which hee ought to haue, wherefoze let euerie man keepe himselte therefrom.

POGEUS rebearseth that there were two women in Rome which he knew, of diuerse age and forme, which came to the coryplan to get somewhat for their bodies, whome hee receiued, and it hapned that he knew the fairest of both twise, and the other once, and so departed. And afterward when they should depart, hee gaue to the a peere of cloth, not discerning how much each of them should haue for their part: & in parting of the saide cloth, fell betwene the womē a strife, because one of them demanded two parts after the exigence of his worke, & the other the halfe, each of the shewing their reasons, the one saying that she had suffered him twise to do his pleasure, and the other pretended that she was readie. and in her was not default. And so from brawling they came to fighting: And their husbands not knowing the cause of their strife, ech of them defending his wiues cause from the fighting of the women, it came to their husbands with buffets & casting of stones, so long that men ran betwene them, & after the custome of Rome, both y husbands were brought to prison, bearing enmity each to other & knew not y cause where.

wherefore. The said cloth was put into the hands of women secretly and not parted, but it was secretly argued among the women, in what wise it should be deuised: and they demanded of doctors what was the law of it. He saith also that a merchant of Florence bought a horse of a man, and made his couenant with the seller for xxv. Ducates for to pay forthwith in hand xv. Ducates, and for the rest he should become his debtor: and the seller was content, and so thereupon deliuered the horse, & receiued the xv. Ducates. And a while after the seller demanded of the buyer the residue. And then he denied the payment, & bade him hold his couenant, for the buyer said, that we were accorded that I should be thy debtor, and if I should satisfie and pay, I should no more be thy debtor.

He telleth also that there was a Carriicke of Iene hired into France for to make warre against the Englishmen, the which Carrike a Gentleman of France beheld & saw, and said, he would bee auenged on him that bare his armes, wherupon arose an altercation, insomuch that the Frenchmā prouoked the Ianuay to battaile. The Ianuay accepted the prouocation, & came at the day assigned into the feld without any aray or habiliments of warre, and the Frenchman came well appointed into the field. And then the patron of the Carrike said, wherefore is it that wee two this day should fight and make battaile? Because

(said the other) that thine armes be mine, and belonged to me before thou haddest them. Then the Januay saide, it is no neede to make any battell therefore, for the armes that I beare is not the head of an ore, but it is the head of a cowe: which thing so spoken, the noble Frenchmen were abashed, and so departed halfe mocked.

ALso he saith, that there was a phisition dwelling in a citie, which was a cunning man of that science, and had a seruant a young man that made pilles after a certaine forme that he shewed vnto him: and when this yong man had dwelled long with him, and could perfectly make the pils, departed from his master, and went into a strange country, where he was not knownen, letting them vnderstand that he was a cunning phisition, and could giue medicines for all kind of diseases, and ministred alway his pils to euery man that came vnto him for remedy. It happened so that a poore man of that place where he was, came to him, and complained how he had lost his asse, and prayed him to giue vnto him a medicine to finde his asse againe, and he gaue to him the pils, and bade him to receiue and take them, and he should finde his asse. And the poore man did so, and after went into the fieldes and pastures to looke after his asse, and so doing the pilles wrought so in his belly, that he must needes go purge him, and went among the reedes, and there eased him, and there
anone

none he found his asse, whereof hee being much
topfull, ran into the towne, and declared that by
the medicine that hee had receiued of the Phisiti-
on he had found his Asse. Which thing knowen,
all the simple people reputed him a very cunning
man, which could do nothing but make pills. And
thus many folks are oft taken for wise and cun-
ning, for hee was deputed to heale al manner sick-
nesse, and also to find asses.

There was in a certaine towne a widdower
that wooed a widdow, to haue her to his
wife, and at the last they were agreed and sure
together. And when a young woman being ser-
uant with the widdow heard thereof: shee came
to her mistresse, and saide to her, Alas mistresse
what haue you done? Why said the mistresse, I
haue heard say, saide the mayde, that hee is a pe-
rillous man, for hee say so oft, and knew so much
his other wife, that she died therof, and I am sorry
therefore that you shoulde fall into the like case.
To whome the Widdow answered and sayde,
forsooth I will be dead, for heere is but
sorrow and care in this world. This
was a curteous excuse of a

Widdow, &c.

FINIS.

**The Table of the life and Fables of
Esop, and so forth of Auian, Al-
fonse, and Poge.**

- H**ow Esop excused him before his Lord for
eating of the figs. fol. 1
How the goddesse of hospitalitie gaue speech of
tongue to Esop, and how he was sold. 3
How Esop deceiued his fellowes by taking the
lighter burthen, which seemed to them the hea-
uier. 8
Of the second sale of Esop. 9
How Exantus brought Esop home to his wife. 13
How Exantus brought Esop into a Gar-
den. 16
How that Esop did beare the present to his mi-
stresse. 18
How Esop made his Ladie to come home a-
gaine. 21
How Exantus sent Esop to the market, to buy
of the best meate that he could get, and how he
bought nothing but tongues. 22
How Esop found one that cared for nothing,
and brought him home to his maister. 24
Of the answer that Esop made vnto his ma-
ster. 28
How Exantus promised to drinke all the water in
the Sea. 29
How Exantus excused himself from his promise
by the counsell of Esop. 30

How

The Table.

- How Exantus found cause to beate Esope. 31
- How Exantus found his wife al discovered. 33
- How Esope found a treasure, and how Exantus made him to be put in prison. 35
- How Esope was deliuered out of prison, and how Exantus promised vnto him libertie and freedome. 37
- How Esope was restozed to his liberty by the will of his master Exantus. 40
- How Esope recited a Fable to the Samiens, of the Wolves that sent their Ambassadors to the sheepe. 43
- How Esope obeyed not the Samiens, but went toward the king of Lindy. cod.
- How Esope returned to Samy againe. 45
- How the King commanded that Esope should be put to death, and how he was saued. 46
- How Esop was brought before the king, and how the King commaunded that hee should be put in his first estate and dignitie. 48
- How Enus the sonne of Esope departed from his father, and killed himselfe. 51
- How Esope made solution to the king of Egypt, vppon a question which hee sent to the king of Babylon Lycurius. 52
- How Esope returning into Babylon, the king caused an Image of gold to be set vp in honour of him. 56
- How Esope was betrayed, and how hee rehearsed to the Delphines, the Fable of the Rat and

The Table.

and the frog.	58
How Esope ended and died miserably.	59
How the Delphines sacrificed to their gods, and rebuilded a temple for to please them for the death of Esope.	61

The table of the first booke of Esopes Fables.

O f the cocke and the precious stone.	65
Of the wolfe and the lambe.	66
Of the Kat and the frog.	66
Of the dog and the sheepe.	67
Of the dog and the peece of flesh.	67
Of the cow, the goate and the sheepe.	68
Of the theefe and the sunne.	68
Of the wolfe and the crane.	69
Of two bitches that lodged one another,	70
Of the man and the serpent.	71
Of the lion and the asse.	71
Of the two Kats.	72
Of the Eagle and the fox.	73
Of the eagle and the rauen.	73
Of the rauen and the fox.	74
Of the lion, the wilde boze, the bull, and the Ass.	75
Of the Ass and the yong dog.	75
Of the Lyon and the Kat.	76
Of the millaine and his mother.	77
Of the Swallow and other birds.	78
The	

The Tabble.

The table of the second booke.

F irst the prologue.	79
Of the frogs and Iupiter.	80
Of the doves, the kite, and the sparrehawke.	81
Of the thiefe and the dogs.	cod.
Of the wolfe and the sow.	82
Of the mountaine that shooke.	83
Of the wolfe and the lambe.	cod.
Of the old dog and his master.	84
Of the hares and the frogs.	85
Of the wolfe and the kid.	86
Of the pooze man and the serpent.	cod.
Of the hart, the sheepe, and the wolfe.	87
Of the bald man and the flie.	88
Of the fore and the stozke.	cod.
Of the wolfe and the dead mans head.	89
Of the iay and the peacocke.	cod.
Of the mule and a flie.	90
Of the ant and the flie.	91
Of the wolfe, the fore, and the ape.	92
Of the man and the welill.	93
Of the ore and the frog.	94

The Table of the third booke.

O f the lion and the shepheard.	95
Of the lion and the hoise.	96
Of the asse and the hoise.	97
Of the beasts and the birds.	98
Of the nightingale and sparrehawke.	99
	Of

The Table.

Of the wolfe and the fore	100
Of the hart and hunter.	101
Of the goddesse Iuno and Venus, and other wo- men.	102
Of the knight and the widow.	103
Of a yong man and a common harlot.	104
Of the father and the euill sonne.	105
Of the serpent and the File.	106
Of the wolfe and the sheepe.	107
Of the man and the wood.	108
Of the wolfe and the dog.	109
Of the hands, the feet, and the mans belly.	110
Of the ape and the fore.	111
Of the marchant and the asse.	cod.
Of the hart and the ore.	112
Of the fallace, the lion, and his conuersation.	113

The table of the fourth booke.

O f the fore and the raisins.	115
Of the weill and the rat	cod.
Of the wolfe, the shepheard, and the hunter.	116
Of Iuno the goddesse, the peacocks, and the nigh- tingale.	117
Of the panther and the villaine.	cod.
Of the butchers and the wethers.	119
Of the fauconer and the birds.	cod.
Of the true man, the liar, and the ape.	120
Of the hoxle, the hunter, and the hart.	121
Of the asse and the lion.	123
Of the hawke and of the other birds.	cod.
Of the fore and the lion.	124

Of

The Table.

Of the asse and the wolfe.	cod.
Of the hedgehog and the three kids.	125
Of the man and the lion.	cod.
Of the cammell and the flie.	126
Of the ant and the criker.	127
Of the pilgrim and the sword.	cod.
Of the sheepe and the crowe.	128
Of the tree and the reede.	cod.

The Table of the fift booke.

O f the mule, the wolfe, and the fox.	129
Of the boze and the wolfe.	130
Of the fox and the cocke.	132
Of the dragon and the labourer.	133
Of the foxe and the cat.	134
Of the goate and the foxe.	136
Of the wolfe and the asse.	cod.
Of the serpent and the labourer.	138
Of the fox, the wolfe, and the lion.	142
Of the wolfe that made a fart.	147
Of the enuious dog.	153
Of the wolfe and the hungry dog.	154
Of the father and his three children.	158
Of the wolfe and the foxe.	161
Of the dog, the wolfe, and the wether.	163
Of the man, the lion, and his sonne.	165
Of the knight and his seruant that found the foxe.	167
Of the eagle and the rauen.	170
Of the eagle and the weill.	171
Of the foxe and the goate.	172

The Table.

Of the cat and the chicken.	173
Of the foxe and the bush.	cod.
Of the man and his idoll.	274
Of the fisher.	cod.
Of the cat and the rat.	175
Of the labourer and the piete.	176
Of the child which kept the sheepe.	177
Of the ant and the columbe.	cod.
Of the bee and of Iupiter.	178
Of the carpenter and Mercurie.	cod.
Of the pong thiefe and his mother.	179
Of the flea and the man.	180
Of the husband and his two wines.	181
Of the labourer and his children.	cod.

The table of Auian.

O f the old woman and the wolfe.	182
Of the coxtefle and the other birds.	183
Of the two creuisses.	cod.
Of the asse and the lions skinn.	184
Of the frog and the fox.	185
Of two dogs.	186
Of the cammel and Iupiter.	187
Of two fellowes.	cod.
Of two pots.	188
Of the lion and the bull.	189
Of the ape and his sonne.	cod.
Of the crane and the peacocke.	190
Of the hunter and the tyger.	cod.
Of the foure oxen.	192
Of the bush and the auer tree.	cod.

Of

The Table.

Of the fisher and the little fish.	193
Of Phœbus, of the auaricious, and of the enui- ous.	194
Of the theefe and the child that wept.	195
Of the lion and the goate.	196
Of the crow which was a thirst.	197
Of the villaine and the pong Bull.	198
Of the viator, palmer, or satyre.	199
Of the ore and the rat.	200
Of the goose and her Lord.	201
Of the ape and her two children.	202
The fable of the wind and the earthen pot.	203
The fable of the Wolfe and the Lambe.	204

The Table of Alfonce.

The exhortation of sapience and loue.	201
Of money deliuered to keepe.	206
The subtile inuention of sentence giuen vppon a darke and obscure cause.	208
The sentence giuen vpon the money which was found.	211
The faith of three fellowes.	213
The labourer and the nightingale.	215
The rhetorican and the crookebacked.	217
Of a disciple and of the sheepe.	219
The Wolfe the Fox, and the cheese.	220
The husband, the mother and the wife.	222
Of an old harlot or baud.	223
The blinded man and his wife.	226
Of a Tailor, a King, and his seruants.	227
The	

The Table.

The Table of Poge the Florentine.

T he subtiltie of the woman for to deceiue her husband.	230
O f the woman and the hypocrite.	231
O f the yong woman which accused her husband of defect.	233
O f hunting and hauking.	236
T he recitation of some monsters.	238
O f the Parson, of the dogge, and of the Bishop.	241
O f the fox, the cocke and the dogge.	242

FINIS.



ber
30
31
and
33
36
38
61-
41
42